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A SHORT
English Grammar
IN TWO PARTS:

SIMPLIFIED to the
CAPACITIES OF CHILDREN:

With
NOTES,

AND A GREAT VARIETY OF
EXERCISES UPON A PLAN ENTIRELY NEW.

To which are added,
RULES, ILLUSTRATED WITH EXAMPLES,
For the STRUCTURE, PRECISION, and UNITY of
SENTENCES,
BY WAY OF CONCLUSION,

Together with TABLES of
INITIAL, SIGNIFICANT LETTERS, AND USUAL
ABBREVIATIONS.

By JOHN HORNSEY,
SCHOOLMASTER, SCARBOROUGH,
Author of the Tables, entitled an "Introduction to Arithmetic."

His burden *light*, with *ease* he runs along:
But when 'tis *heavy*, how he *lags* behind!

YORK:

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ERRATA.

Page 13, line 19 and 20, For *primative*, read *primitive*.
—— 19, —— 29, For *horse*, read *hose*.
—— 22, —— 15, For *greater*, read greater.
—— 49, —— 5, For *whom* I learned with, read with *whom* I learned.
—— 54, —— 21, For *who*, read *whom*.
—— 57, —— 14, For *Capurnäum*, read *Capernäum*.
—— 96, —— 16, For Hervey, read Harvy.

MUSEUM BRITANNICUM
Entered in Stationers' Hall.

☞ The Binder is requested to paste page 104 to the end leaf.

THE PREFACE.

THE utility of an English education has induced many to write on that subject; by which means, the *importance* or *significancy* thereof, is now pretty well understood, and the absurdity of young pupils learning the *Latin language*, or any other, in preference to their own, has been so sufficiently pointed out as to render a repetition of that sort quite unneceſsary.

That a knowledge of *English Grammar* forms a very eſsential part of the education of the youth in Great Britain, must be universally allowed. Any attempts therefore, however feeble, to make so useful a science more *simple*, that it may be more generally understood, has a just claim to that praise which is the reward of a laudable endeavour.

Many who have written on this subject have too little regarded to whom they were writing. As the *conceptions of children*, in general, are very confined, they should have (at least at the first) leſsons properly suited to their comprehensions.

Prolixity in *rules* and a *multiplicity of exceptions*, together with *many technical words*, were never calculated for the *improvement* of children, but are rather *obstacles*; they may do well enough to amuse the curious, or to instruct those who have already acquired a considerable knowledge of this useful science.

The above *obstacles*, in the following treatise, being avoided as much as the nature of the subject will permit, and as great attention, as poſsible, being paid

to *perspicuity* of *expreſsion*, united with a *comprehensive brevity*, will, I hope, be a sufficient *apology* for my adding to the numerous publications on this subject.

I have been for some time in the practice of teaching by *this Grammar*, and have found it, in every reſpect, adapted to the capacities of boys, of even very moderate abilities. My usual mode is to make the learner get the *text* by heart, the first time he goes through, and most of the *notes* the second.

If the learner should wish to prosecute the study of *English Grammar* any farther, he may, with great propriety, *after this*, peruse Dr. Lowth's learned treatise on the same subject.

The following pages are not offered as entirely new, for indeed very little originality can be advanced on a subject of this nature. They are principally extracted from the works of our first grammarians; and are compiled in a *manner so easy*, as, it is hoped, will render them not only *useful* to the *scholar*; but likewise *agreeable* to every *judicious teacher*.

The author having premised, as above, humbly begs leave to submit his performance to the inspection of the *candid* and *judicious*. Should it fall into the hands of the *critic*, who, very probably, may find something which does not altogether meet his approbation, it is hoped he will be more disposed to *pity* than to *censure*.

"Whoever thinks a *faultleſs piece* to see,
"Thinks what ne'er was, nor is, nor e'er shall be.
"In every work, regard the *writer's end*,
"Since none can compaſs more than they intend."

Pope's Eſſay on Criticism.

A SHORT

ENGLISH GRAMMAR.

The INTRODUCTION.

GRAMMAR, in general, teaches us the art of expreſsing our thoughts with propriety; therefore the *English Grammar* inſtructs us how to convey our thoughts in *proper English*.

Grammar treats of two parts; the *firſt* of *Words**, and the *ſecond* of *Sentences*†.

OF LETTERS.

There are in English twenty-ſix letters; *a, b, c, d, e, f, g, h, i, j, k, l, m, n, o, p, q, r, ſ,* (or *s*) *t, u, v, w, x, y, z.* They are divided into *Vowels* and *Conſonants*.

A *Vowel* is a letter which may be pronounced alone; as, *a, e, i, o, u;* and when *y* follows a conſonant it is alſo a vowel; as, in *legacy, &c.; w* is

* A *word* is the ſmalleſt important part of ſpeech, and may either be *primative, derivative,* or *compound*.

A *primative* word comes from no other word in the language, in which it is uſed; as, *good*. A *derivative* word comes from ſome other word in the ſame language; as *goodneſs* and *goodly*, from *good*. A *compound* word is when two words are joined together, thus, *ſchool-maſter*, or thus, *ſchoolmaſter*.

† A *ſentence* is an aſſemblage of words expreſsing a complete ſenſe. *See the firſt note on Syntax, part II. chap. I.*

likewise a vowel, when it follows another vowel; as, in *law, saw, bow, &c.*

When *two vowels* come together in one syllable *, they make a *Diphthong;* and if both be sounded, the diphthong is *proper;* as, *oi* in *voice;* but on the contrary it is *improper;* as, *peo* sounds *pe* in *people* †.

Three vowels coming together in one syllable make a *triphthong;* as, *uee*, in *queen* ‡.

A *Consonant* ‖ is a letter which cannot be pronounced without a *vowel;* as, *b, c, d, &c.*

Although letters have various sounds, yet it sometimes happens that they are entirely *silent*; as, *a* in diamond, tea; *e*, in hedge, ledge; *i*, in piece, Salisbury; *o*, in glorious, virtuous; *u*, in build, guilt; as also *b*, in debt, doubt, crumb; *c*, in attack, crack; *g*, in gnat, sign, seignior; *h*, in hour, heir, honour, honest, hostler, hospital, humour, humble, rheum, rhetoric; *k*, in knight, knife; *o* and *l* in could, should, would; *l* and *p* in psalm; *n*, in autumn, condemn, hymn; *s*, in Carlisle, isle, island, viscount; *w*, in wry, wrong, wrought.

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* A *syllable* is the distinct sound of one letter or more, uttered with a single impulse of the voice; as, *I, O, ap-, &c.*

† The *proper* diphthongs are, *ai, ei, oi, oo, ou*; and the *improper* diphthongs are, *aa, ea, eo, eu, ee, ie, oa, ue, ui.*

‡ To which may be added *uea*, in *quean*; *eau*, in *beauty*; *ieu*, in *lieu*; *iew*, in *view*; *uai*, in *quail*, *&c.*

‖ The consonants are divided into *Mutes* and *Liquids.* The mutes are those letters which cannot be sounded without a vowel; as, *b, c, d, &c.* The liquids are *l, m, n, r*, which, of themselves, have a faint sound, and are, therefore, called *Semivowels*, or *Half-vowels.*

C commonly ſounds *ſoft* like *s**, and *g*, like *j*, before *e*, *i*, and *y*; as, *ceſſion*, *cieling*, *cypher*, *genius*, *giblet*, *gybe*; but they are generally pronounced *hard* before *a*, *o*, and *u*; as, *can*, *cot*, *cut*, *game*, *goat*, *gun*.

Ch ſounds like *tch* in *much*, *ſuch*, &c.; in *ſch*iſm, the *ch* is ſilent, but in *ch*oir it ſounds like *qu*. The word *phthiſical* is pronounced *tiſical*. *Gh* at the beginning of a word has *h* ſilent, as *gh*oſt; in the middle *gh* ſilent, as, dau*gh*ter; but at the end of a word it aſſumes the power of *f*; as, lau*gh* †, cou*gh*, enou*gh*, are ſounded *laf*, *cof*, *enuf*. *Si*, *ti*, and *zi*, before a vowel, ſound like *ſh*; as, occa*ſi*on, no*ti*on, glaz*i*er, are ſounded *occaſhon*, *noſhon*, *glaſher*. In like manner *ti* ſounds like *ſh* in all terminations in *tial*; as,

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* The hiſſing ſound of *s* is now often transformed into that of *z*, which is one of the ſounds on which the ear reſts with pleaſure; as, in *as*, *has*, *theſe*, *thoſe*, *loves*, *hears*, &c. "Though the letter *s* (ſays Dr. Blair) is retained in writing, "it has really the power of *z*, and not of the common *s*."

† "*Laughter* is pronounced *láf-tur*. *Slaughter* is pronounced "with the *a* broad like *aw*, *ſlá-tur*." SHERIDAN.

N. B. As no invariable rules can be given for the diviſion of words into ſyllables, a *good ear* will be the beſt guide; therefore great care ſhould be taken that they be divided agreeably to the ſound of each ſyllable; as, *ab-bot*, *a-pron*, *a-ſcribe*, *bon-dage*, *ba-con*, *craf-ty*, *en-a-ble*, *fab-ric*, *far-thing*, *fi-del-i-ty*, *hon-our*, *lodg-er*, *zeal-ous*, &c. Final *e*, before a termination beginning with a conſonant, is ſometimes retained and ſometimes not; as, *a-bate-ment*, *a-bridg-ment*, *judg-ment*, &c.; but it is generally retained before the vowel *a*; as, *ad-viſe-a-ble*, *improve-a-ble*, *change-a-ble*, &c. The letters *w* and *x* generally go to the former ſyllable; as, *vow-el*, *ex-am-ple*, &c. The terminations *cian*, *cious*, *ſion*, *tion*, &c. generally go together in ſpelling; as, *phy-ſi-cian*, *gra-cious*, *com-paſ-ſion*, *dic-tion*, *dic-tion-a-ry*.

mar*tia*l, nup*tia*l, &c. except when preceded by *s*; as, *celestial, &c.*

X is a double consonant, and has no sound of its own: At the beginning of a word it sounds like *z*; as, *X*enophon, and in the middle or end of a word it sounds like *ks*; as Xerxes, wax, &c.

PART I.

Of ANALOGY.

ANALOGY treats of words or parts of speech, by which we convey our ideas, and expreſs our wants or feelings to one another. They are of nine kinds; namely, *Article*, *Noun*, (or *Substantive*) *Adjective*, *Pronoun*, *Verb*, (including the Participle) *Adverb*, *Conjunction*, *Preposition*, and *Interjection*.

CHAP. I.

Of an ARTICLE.

FIRST.

AN *Article* is a word prefixed to a noun, or to an adjective, when a noun immediately follows, to determine the ſignification of the noun; as, *a* man, *a* good man, &c. The Articles are *a* or *an*, and *the*.

2. *A** is more general and unlimited than *the*. *A* is much the same with *one*, and marks only any one individual of a ſpecies; as, *a* ſon of a king, ſignifies any ſon of any king. *The* is more definite and

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* *A* becomes *an* before a vowel or ſilent *h*. *See chap. I. rule I. in Syntax.*

special than *a*, and marks some individual in particular; as, *the* son of the king, implies not any son of any king, but a particular son of a particular king. Hence *a* is called the *indefinite*; and *the*, the *definite* Article*.

CHAP II.

Of a NOUN or SUBSTANTIVE.

FIRST.

A NOUN or Substantive, is the name of any object which exists, or any subject which may be conceived; as, *John*, *London*, *goodneſs*, *truth*†, &c.

2. To Nouns belong the several circumstances of *number*, *case*, and *gender*.

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* "Thou art *a man*, is a very general and harmleſs position; "but thou art *the man*, is an aſsertion capable, we know, of "striking terror and remorse into the heart. These ob- "servations illustrate the force and importance of the ar- "ticles." Dr. BLAIR.

The *indefinite* article, a or *an*, is sometimes preceded by an *adjective* and followed by a *noun*; as, He spake in so *mild* a *manner*: So *fine* an *oyster* I never tasted: So *tall* a *tree* I never saw. *A* is also joined to the following words, thus, *a* few; *a* very few; *a* many; *a* great many, &c.

† Nouns are either *common* or *proper*. *Common* nouns expreſs a whole kind; as, *man*, *woman*, *town*, &c. and *proper* nouns expreſs some object in particular; as, *William*, *Mary*, *Scarborough*, &c.

3. Nouns have two numbers *; the *Singular* and the *Plural*. The *singular* number expreſses one object only; as, *book:* and the *plural* more than one; as, *books*. The *plural* is commonly formed by adding *s* † to the singular.

4. Nouns, in English, have *two cases* only ‡; the *Nominative*, which is the noun simply mentioned; as,

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* Number is the diſtinction of *one* from *two* or *more*.

† Thoſe nouns which end in *ch*, *ſh*, *ſs*, or *x*, take the ſyllable *es* after them to form the *plural* number; as, church, *churches*; fiſh, *fiſhes* *; miſs, *miſſes*; box, *boxes*, &c. Thoſe in *f* or *fe*, change the ſame into *ves*; as, leaf, *leaves*; life, *lives*, &c. except, *chief*, *dwarf*, *grief*, *hoof*, *handkerchief*, *muff*, *puff*, *roof*, *ſtuff*, &c. which take *s* to make their *plurals*; as, chief, *chiefs*, &c. *Staff* has in the *plural staves*. And thoſe nouns which end in *y*, preceded by a conſonant, change the *y* into *ies*; as, berry, *berries*; cherry, *cherries*, &c. Some nouns make their *plurals* irregularly; as, die, *dice*; foot, *feet*; man, *men*; brother, *brothers*; (or when we ſpeak in a *ſolemn* or *burleſque* ſenſe, we ſay *brethren*) cherub, *cherubim*; ſeraph, *ſeraphim*; phænomenon, *phænomena*; radius, *radii*, &c.

Some nouns from the nature of the things which they expreſs, are uſed in the *ſingular* number only; as, *wheat*, *rye*, *barley*, *rum*, *brandy*, *beef*, *veal*, *gold*, *ſilver*, *mint*, *balm*, *thyme*, *pitch*, *ſloth*, *pride*, &c.; and others in the *plural* form only; as, *aſhes*, *bellows*, *bowels*, *breeches*, *lungs*, *ſciſſars*, *ſnuffers*, *thanks*, *tongs*, *wages*, *news*, &c.; and ſome are uſed in both forms alike, as, *ſheep*, *horſe*, *deer*, &c. but are of the ſingular number when preceded by *a* or *one*; as, *a ſheep*, *one ſheep*, &c.

‡ *Caſe*, in *grammar*, implies the various changes which nouns undergo in their ſeveral numbers; and as the *Engliſh nouns* form only *two different terminations*, we therefore cannot, properly ſpeaking, be ſaid to have any more than *two cases*.

* It is the opinion of ſome, that, "The word *fiſh* is unalterable." That is ſurely true when it is oppoſed to *fleſh*: but when oppoſed to the *fowls* of the air, or *beaſts* of the field, it has undoubtedly a juſt claim to the diſtinction of being made *plural* by the addition of *es*. "And when he had taken the five loaves and the *two fiſhes*, he looked up to heaven;" Mark vi. 41. *To fiſh*; "to be employed in catching *fiſhes*." *Dr. Johnſon.* (ſee his Dict.)

man; and the *Poſſeſſive*, which is formed with *'s* added to the *nominative* word; as, *man's* hand; *John's* book, &c*.

5. All Nouns of the *male* or *he-kind* are of the *Maſculine* Gender; as, *man, horſe, lion, &c.;* and those of the *female* or *she-kind* are of the *Feminine* †; as, *woman, mare, lioneſs, &c.;* but such as are of neither gender are called *neuter*; as, *ſtick, ſtone, &c.*

CHAP. III.

Of an ADJECTIVE.

FIRST.

AN Adjective is a word which ſhews the *quality, colour, ſize, ſhape,* or *number* of nouns; as, a *fine*

* When the *ſingular* ends in *ſs*, or the *plural* in *s*, the apoſtrophe (') only is added; as, *for righteouſneſs' ſake; believers' faith, &c. See note on chap. I. rule IV. in Syntax.*

† Some nouns require another word to be added to diſtinguiſh their gender; as, *man ſervant, maid ſervant; cock ſparrow, hen ſparrow, &c.*; and others are diſtinguiſhed irregularly; as, *abbot, abbeſs; bachelor, maid; caterer, catereſs; executor, executrix; huſband, wife; horſe, mare; hoſt,* (a landlord) *hoſteſs; landgrave,* (a German title of dominion) *landgravine; milter,* (a fiſh) *ſpawner, &c.*

Figuratively, in the *Engliſh Tongue*, we commonly give the *maſculine* gender to nouns which are conſpicuous for the attributes of imparting, or communicating, and which are by nature ſtrong and efficacious. Thoſe again are made *feminine* which are conſpicuous for the attributes of containing or

house; a *black* gown; a *tall* man; a *round* table; *one* horse; *two* books, &c *.

2. Most Adjectives are subject to comparison. They form *two degrees* from the *Positive* or *first state* of the Adjective, the *Comparative* and the *Superlative* †, by different terminations, thus; the *Positive* is, *wise, fair, &c.*; the *Comparative*, by adding *r* or *er*, is *wiser, fairer, &c.*; and the *Superlative*, by adding *st* or *est*, is *wisest, fairest, &c.*

3. Many Adjectives of *two* syllables, and all above that number are compared by the words *more* and *most*, thus; *more* candid, *more* virtuous; *most* candid, *most* virtuous, &c. Some few Adjectives compare irre-

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bringing forth, or which are peculiarly beautiful, or amiable. Upon these principles the *sun* is always *masculine*, and the *moon*, being the receptacle of the *sun's light*, is *feminine*. The *earth* is generally *feminine*. A *ship*, a *country*, a *city*, *&c.* are likewise made *feminine*, being receivers or containers. *God* is *masculine*. *Time* is always *masculine*, on account of its mighty efficacy. *Virtue* is *feminine*, from its beauty, and its being the object of love. *Fortune* and the *church* are generally put in the *feminine* gender. See Dr. Blair's Lect. vol. I. lect. VIII.

* The Adjective generally comes before the noun, except when it is emphatical; as, "Alexander the *Great*;" when a clause of a sentence depends upon it; as, "a physician *skilful* in his profession;" or for the sake of greater harmony; as, "wisdom *infinite*." The words *enow* and *enough* always follow the noun. *Enow* seems applied to number, and *enough* to quantity; pens *enow*; meat *enough*.

† The *comparative* degree encreases or decreases the quality of the noun a degree from the *positive*; and the *superlative* heightens to the highest, or diminishes it to the lowest degree possible.

gularly as, good, *better*, *best*; little, *leſs* *, *least*, *&c.*; and others are compared by adding the word *most* to the end of them; as, *foremost*, *hindermost*, *&c.* Some admit of no increase in their ſignification, and therefore cannot be compared; as, *all*, *every* †, *any*, *one* ‡, *two*, *three*, *&c.*

CHAP. IV.

Of a PRONOUN.

FIRST.

A PRONOUN is a word used inſtead of a Noun, and is ſubject to the ſame modifications with it of *number*, *case*, and *gender*.

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* "*Leſser* and *worser* are barbarous corruptions."
Dr. LOWTH.
"Every circle, *greater* or *leſser*, is ſuppoſed to be divided "into three hundred and ſixty equal parts."
TURNER'S GEOGRAPHY.

† *Every* and *any* are ſometimes pronouns. *See page* 25.

‡ Dr. Johnſon obſerves, that "*one* is ſometimes a noun, "and has for the *plural*, *ones*, when it ſtands for perſons indefinitely; as, the great *ones* of the world." *See his Dictionary.*
One is alſo used as a pronoun, (and is declined thus; *Nominative*, *one*; *Poſſeſſive*, *one's*); as, "*One* ſhould know grammar well." "*One* is apt to love *one's* ſelf." When *one* is added to a noun, it is then an adjective; as *one* man; *one* houſe, &c.
It may not be improper to note, that ſome adjectives become nouns; as, "the Lord is my chief *good*." And ſome nouns ſeem to partake of the nature of adjectives, when joined to other nouns; as, *town*-clerk; *apple*-pye; *ale*-houſe.
See the laſt ſentence, note 1. *page* 13.

2. *Three persons* may be the subject of any discourse. When a person speaks *of* himself, *to*, or *of* another, he is the *first* person; the person spoken to, is the *second*; and the person spoken of, is the *third*. In like manner with the plural.

3. The *personal* Pronouns are allowed to poſſeſs two cases besides the *Nominative*; a *Poſſeſſive* and an *Objective*. The genders are distinguished by the Pronouns *he*, *she*, *it**. *He* for the masculine; *she* for the feminine; *it* for the neuter.

The *personal* Pronouns are declined thus:

Person.		*Singular.*			
1	*Nom. Case*	I	*Poſs.*	Mine	*Obj.* Me
2		Thou		Thine	Thee
3		He		His	Him
		She		Hers	Her

Person.		*Plural.*			
1	*Nom. Case*	We	*Poſs.*	Ours	*Obj.* Us
2		Ye or You†		Yours	You
3		They		Theirs	Them

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* These three pronouns serve to distinguish the gender of the *third* person *ſingular*; the *firſt* and *ſecond* perſons being ſupposed to be preſent, ſtand in need of no alteration, to mark the diſtinction of gender.

The *neuter* pronoun *it*, is often used with reference to a noun of the *maſculine* or *feminine* gender; as, *it is I*; *it is she*, &c.; and when the gender is not known to the speaker; as, *it is a fine child*. *It* has in the *poſſeſſive* case *it's*, which is sometimes used very improperly for *'tis*. "*It's* good," inſtead of, *'tis* good.

† Out of complaiſance, the phraſe *you are*, is generally used for *thou art*, when we speak to a single person; but it is

4. *Who* *, *which* †, *what*, *whether*, *that* ‡, together with the compounds of the first four; as, *whosoever*, *&c.* are denominated *Relatives*, because they refer to an antecedent, that is, to some noun either expreſsed or understood ||. The relative *who* is declined thus:

Singular and *Plural.*

Nom.	*Poſs.*	*Obj.*
Who	Whose	Whom
Whosoever	Whosesoever	Whomsoever

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certainly ungrammatical. Some authors have used *ye* very improperly, as the *objective* case of the Pronoun in the *second* person plural: "The more shame for *ye*," SHAKESPEAR; quoted by Dr. Lowth.

* The *Relative who* refers to persons only; as, That is the boy who gave me this book.

† *Which* relates to *irrational* animals, or things, though it is improperly substituted for *who* in many places, both in the old and new Testament; thus, in the Lord's Prayer, "Our Father *which* art in heaven."

Which, properly speaking, is indeclinable, though *whose* is sometimes used as its *poſſeſsive* case; as, the dog *whose* sagacity pleases me,—inſtead of, the dog, the sagacity of *which* pleases me.

‡ *That* has hitherto been promiscuously used with reference either to persons or things; as, he *that* came; the horse *that* I bought; the book *that* I lent; the man *that* I saw; perhaps these examples would be better expreſsed thus; he *who* came; the horse *which* I bought; the book *which* I lent; the man *whom* I saw.

|| The *relative* pronoun always refers to a preceding noun, and ought never to be separated from it by any intervening sentence. Dr. BLAIR.

Who, *which*, *what*, when they are employed in asking questions are termed *Interrogatives* *.

5. *My*, *thy*, *her*, *our*, *your*, *their*, are called *pronominal* Adjectives †. To which may be added, Singular, *this* ‡, *that*, *other*. Plural, *these*, *those*, *others*; together with *another*, *any*, *some*, *one*, *none*. *Other* and *another* are declined thus:

Nominative }	*Sing.* {	Other	Another	} *Plur.* {	Others
Poſſeſsive }		Other's	Another's		Others'

Each ||, *every*, *either*, are termed Distributives.

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* As, *who* is that man? *which* is your book? *what* place do you chuſe?

† These words are ſo called, because they partake of the nature both of a *Pronoun* and an *Adjective*, especially of the latter, as they do not ſtand inſtead of nouns, but are added to nouns; as, *my* book; *thy* pen, &c. *Mine* and *thine* are sometimes used for *my* and *thy*, when the noun following them begins with a vowel. *His*, either ſtands for a noun, or is added to a noun; as, this is *his*; (the noun is underſtood) this is *his* hat. The *pronominal* Adjectives generally denote poſſeſsion or property. Sometimes they are used to expreſs the cauſe or author of a thing; as, this book is of *my* publiſhing.

‡ *This* or *these*, is used to point out an object or more, from one or more of the ſame *kind* near at hand; in like manner with *that* or *those* when farther off. In writing or diſcourſe, *this* or *these*, relates to the perſon or perſons laſt mentioned; and *that* or *those*, to the perſon or perſons mentioned before.

|| "*Each*," ſays Dr. Johnſon, "ſignifies *either of the two*." Notwithſtanding the *deference* I pay to the authority of this *learned author*, yet the proper meaning of *each* is ſurely not

6. The Compounds *myself*, *thyself*, *himself*, *herself*, *itself*, and the Plurals *ourselves* *, *yourselves*, *themselves*, are denominated *reciprocal* Pronouns †; their use is to expreſs *emphasis* or *oppoſition*.

CHAP. V.

Of a VERB and PARTICIPLE.

OF A VERB‡.

FIRST.

A VERB is a word which ſignifies *doing*, then it is called *Active*; *ſuffering*, then it is called *Paſsive*; and *being*, then it is called *Neuter*; to which belong the ſeveral circumſtances of *perſon*, *number*, *mode*, and *tenſe* or *time*.

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either of the two. *Each* means *both* or all conſidered individually: Thus, "*Each* hero was a pillar of darkneſs: his ſword was a "beam of light in his hand." "They ſhall reſt in their beds, "*each* walking in his uprightneſs." In the former of theſe examples, *each* has the ſame meaning with *both*, and in the latter with *all*; only it marks more emphaſis than could be expreſsed by either of theſe words.

* The word *ourſelf* is uſed in the royal proclamations only.

† The reciprocal Pronouns are ſo called, becauſe they partake of the nature both of the noun *(ſelf)* and the pronominal adjective *(my, &c.)*

‡ "A Verb is the principal word in a ſentence, and is "either *regular* or *irregular*. There are about 4300 verbs in the "*Engliſh* language." LOWTH.

2. A *Verb active* * expreſses an action and neceſsarily implies an *agent*, and an *object* acted upon; as, "*John loves William.*" Here the *agent*, or *ſubject*, takes the lead in the ſentence, and is followed by the object; therefore the Verb is *active*.

3. A *Verb paſſive* expreſses a *paſſion*, or a *ſuffering*, or the receiving of an action, and neceſsarily implies an object acted upon, and an agent by which it is acted upon †; as, "*William was loved by John.*" Here the *object* takes the lead in the ſentence, and is followed by the *agent*; therefore the Verb is *paſſive*.

4. A Verb *neuter* ‡ expreſses being, or a ſtate or condition of being; as, *I am; thou art; he is:* It alſo points out ſome poſture or quality of its ſubject, or *nominative* word; but then it can have no noun after it to denote the object of action; as, *I walk; I run; trees fall; birds fly; it rains; it ſnows, &c.*

5. There are other Verbs which the Engliſh uſe to expreſs the time of the verb; called, therefore,

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* The *Verb active* is alſo called *tranſitive*; becauſe the action paſſeth over from the *agent* to the *object*.

"Moſt Verbs ſignifying *action*, may ſignify *condition* or *habit*, "and become *neuter*; as, *I love*; *I am in love.*" Dr. JOHNSON.

† For this, and the preceding definition, *ſee Dr. Lowth's Grammar, page* 44.

‡ The Verb *neuter* is alſo called *intranſitive*; becauſe the effect is confined within the *ſubject*, and does not paſs over to any object.

Auxiliaries, or Helping Verbs: *Do**, *did*, *have*, *had*†, *shall*, *will*, *may*, *can*, *must*, *might*, *would*, *could*, and *should*‡.

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* The Auxiliaries *do*, *have*, and *will*, when they are not joined to verbs to distinguish the circumstances of time, are absolutely verbs; as, *to do*; *to have*; *to will*. "If thou *will* "thou canst make me clean," *Mark* i. 40. *Do* is a sign of the *present* tense; *did*, *have*, *had*, are signs of the *past* tense; *shall*, *will*, are signs of the *future* tense.

†. The auxiliary *had*, being in the *past* tense, is often improperly used for *would*, the *conditional form* of *will*, in the common phrase, *I had rather*, instead of *I would rather*. "*I had rather* be a doorkeeper in the house of my God." *Pſ.* lxxxiv. 10.

"'Tis pleasure to believe thy grace,
"But *I had rather* see;"
Dr. WATTS's Hymns, b. I. h. cx. 5.

‡ When an auxiliary is joined to a verb, the auxiliary, and not the verb, goes through all the variations of person and number; as, thou *dost* love; he *doth* or *does* love; he *hath*, or *has* loved; thou *mayest*, *canst*, *mightest*, *wouldest*, *couldest*, or *ſhouldest* love.

Note, *Hath* and *doth* properly belong to the *serious* and *solemn* style; *has* and *does*, to the *familiar*. *Shall*, *will*, *may*, and *can*, have *two forms*, the one *absolute*, and the other *conditional*, thus:

Absolute } *Form* { Shall, will, may, can.
Conditional } { Should, would, might, could.

When we foretell a thing we use the auxiliary *shall* in the *firſt person*, and *will* in the *reſt*: but when we threaten or promise, we use *will* in the *firſt person*, and *shall* in the *rest*.

The proper distinction between *may* and *can* is this; *may*, supposes no hinderance from *without*, and *can*, no hinderance from *within*. *Might* and *could* have the same distinction. *May* and *can* relate to the time *present* and *to come*; *might* and *could* to the time *past* and *to come*. *Must* implies *neceſsity*; as, *I must*

6. A Verb has a reference to *three persons* in each number *; the *first*, *second*, and *third*. The *second* person is formed out of the *first* by adding *est*, or if the Verb end in *e*, *st* only, and the *third* by adding *eth*, *th*, or *s*; as, I *learn*, I *love*; thou *learnest*, thou *lovest*; he *learneth*, or *learns*; he *loveth* or *loves*.

7. A Verb has *four modes* †; the *Indicative*, which simply declares a proposition; as, *I love*; *I have loved*: or else asks a question; as, *do you love?* The *Imperative* ‡, which requires, commands, or threatens;

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learn. *Would* implies the will or intention; as, *I would* learn. *Should*, besides futurity, implies also duty.

The Verb *ought*, which implies *duty*, is not one of the *auxiliary verbs*, though often improperly ranked among them, for it does not admit of another verb to come immediately after it without the word *to*; as *I ought to* fear God.

Ought (formerly spelled *aught*) is sometimes a noun; as, for *ought* I know; that is, for any thing I know.

* Verbs have *two numbers*; the *singular* and the *plural*.

† A *mode* (or *mood*) signifies the particular manner in which a verb expreſses its meaning. Some are of opinion that the *English verbs* have *no modes*. It would be well if those persons would take the trouble to peruse, with attention, Dr. Blair's Lectures, vol. I. lect. IX. Dr. Lowth's Grammar, page 48. Dr. Ward's Eſsay, page 381. Rev. Charles Cootes's Elements, page 84. The Britiſh Grammar, page 105. and the Rev. L. Metcalfe's, pages 34, 35.

‡ The Verb *let* is commonly called a sign of the *imperative* mode; but it surely is not a sign of it, but a verb in it; as, *let* him learn, signifies, *permit* or *suffer* him to learn; and when it takes the word *to* before it, then it is of the *infinitive* mode; as, this house is *to be let*.

as, *love thou; do thou love:* The *Subjunctive*, which expreſses the proposition under the form of condition, doubt or uncertainty*; as, *If I might love; though I can love;* and the *Infinitive*, which expreſses the meaning of the Verb in general, and always has the word *to* either expreſsed or understood; as, "*To* "*write* well is difficult; *to speak* eloquently is still "more difficult."

8. A Verb has *three tenses* or *times*†: the *present*, that now is; as, I love, or do love: The *past*, or time

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* "The expreſsions," says Dr. Lowth, "of *condition*, *will*, "*poſsibility*, *liberty*, *obligation*, *wiſhing*, &c. come all under the "*subjunctive* mode: The mere expreſsions of *will*, *poſsibility*, "*obligation*, &c. belong to the *indicative* mode; as, "he *may* "love; he *could* love, &c." It is their conditionality, their "being subsequent, and depending upon ſomething preceding, "that determines them to the *subjunctive* mode" after the words *although*, *if*, *whomſoever*, *unleſs*, *whether*, *except*, *whatſoever*, *before*, *provided*, *ob*, *that*, &c.; as, *although* I may love; *if* I love; *ob that* I could love. *See the beginning of the last sentence in the first note on page* 15, "Though the letter *s*, *is*," &c. (not *be*). Here is no doubt implied; therefore the *neuter* verb *to be* is in the *indicative* mode.

† Most grammarians have made *five tenses* or *times*, the *present*; as, *I love:* The *imperfect*; as, *I loved*, or *did love:* The *perfect*; as, *I have loved:* The *pluperfect*; as, *I had loved*; and the *future*; as, *I ſhall* or *will love*. But perhaps it may be more uſeful to a mere English ſcholar to follow the division of nature, and ſimply conſider time as above, for all time is either *past*, *present*, or *to come*. It may be farther obſerved, that the *Engliſh verbs*, ſtrictly ſpeaking, mark only *two diſtinctions* of time by different terminations; the *present*; as, *I love*; and the *past*; as, *I loved*. The *future* is formed by the auxiliary *ſhall* or *will*.

that is gone; as, thou lovedst or didst love; and the *future*, or time to come; as, he shall or will love.

OF A PARTICIPLE.

9. A *Participle* is a word derived from a *verb*, and partakes of the nature both of the *verb* and the *adjective**.

10. A *Verb* has two *Participles*, one of the *present* tense, called *active*, which always ends in *ing*; as, *loving*, *hating*, &c.; and another of the *past*, called *paſsive*, which, in a regular verb, ends in *ed*; as, *loved*, *hated*, &c†.

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* When a *Participle* loses its reſpect to time, it becomes a *mere adjective*; as, a *charming* woman; a *learned* man, &c. and admits of the degrees of comparison; as, *more charming*, *moſt charming*, &c. When the *Participle* is preceded by *the*, and followed by *of*, it then becomes a noun; as, *the reading of* that book is delightful.

† In the formation of the Participle, if the verb end in *e*, (except in *ſinge*, *ſwinge*, &c. where the *e* is retained to avoid ambiguity) the *e* is omitted; as, *love*, *loving*, *loved*, &c. If it end in a *ſingle conſonant*, preceded by a *ſingle vowel*, and bearing the accent, the conſonant is doubled; as, *commít*, *committing*, *committed*, &c.; except *cóunſel* and *wórſhip*, which are accented on the *firſt ſyllables*, and yet the *conſonants* are doubled; as, *cóunſelling*, *wórſhipping*. Verbs ending in *y* change the ſame into *i*, in forming the *paſsive* Participle only; as, *cry*, *cried*; *fry*, *fried*; *dry*, *dried*, &c. unleſs the *y* be preceded by another vowel; as, *pray*, *praying*, *prayed*, &c.

Note, "The doubling of the conſonants," ſays Dr. Lowth, "in *counſelling* and *worſhipping*, is a corruption in ſpelling."

OF IRREGULAR VERBS.

11. *Irregular Verbs* are those which do not take *ed*, or, if the Verb end in *e*, only *d*, to form the *past* tense *active*, and the *paſsive* participle. They are here reduced to two tables. The first consists of such Verbs as have the *past* tense and the *paſsive* participle alike, and the other of such as have them different.

TABLE I.

*Abide**, abode.—*Begird*, begirded or begirt;—bend, bent;—bereave, bereaved or bereft;—beseech, beseeched or besought;—bind, bound;—bleed, bled;—bleſs, bleſsed or blest;—breed, bred; bring, brought;—buy, bought;—build, builded or built;—burn, burned or burnt.—*Cast*, cast;—catch, catched or caught;—check, checked or checkt;—clothe, clothed or clad;—cost, cost;—cut, cut.—*Deal*, dealt;—dig, digged or dug;—dream, dreamed or dreamt;—drop, dropped or dropt.—*Feed*, fed;—feel, felt;—fight, fought;—find, found;—flee†,

* This Verb is used with the preposition *with* before a person; as, he abides *with* me: and *at* or *in* before a place; as, he abides *in* Scarborough; they abide *at* London.

† This Verb, which signifies to run from an enemy or any danger which may seem to approach, should not be confounded with the Verb to *fly* with wings, "When they perſecute you in this city *flee* ye into another," *Matt.* x. 23.

fled;—freight, freighted or fraught*.—*Geld*, gelded or gelt;—gild, gilded or gilt;—gird, girded or girt;—grind, ground.—*Hang*†, hanged or hung;—hear, heard;—hurt, hurt.—*Keep*, kept.—*Lay*, laid; leād, leăd or led;—leave, left;—leap, leaped or leapt;—lend, lent;—light, lighted or lit;—lop, lopped or lopt;—lose, lost.—*Make*, made;—mean, meant;—meet, met;—mix, mixed or mixt.—*Patch*, patched or patcht;—paſs, paſsed or past;—pay, paid;—put, put.—*Quit*, quitted or quit.—*Reād*, reăd.—*Say*, said;—seek, sought;—sell, sold;—send, sent;—shed, shed;—shut, shut;—set‡, set; shine, shined or shone;—shoe, shod;—shoot, shot; shred, shred;—sleep, slept;—slit, slitted or slit;—smell, smelled or smelt;—snatch, snatched or snatcht; spread, spread;—speed, sped;—spend, spent;—spill, spilled or spilt;—stand, stood;—stave, staved or stove;—stay, staid;—stick, stuck;—string,

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* Dr. Lowth observes, that, "*Fraught* ſeems rather to be "an adjective than the participle of the verb to *freight*, which "has regularly freighted." He also obſerves, that "*raught* "from *reach* is obsolete." *See his Grammar, page* 68.

† These different participles are used in different senses; as, the dog was *hanged*; the drapery was *hung* up.

N. B. Verbs ending in *ll*, or *ſs*, or which regularly double the final conſonant in the *past* tense and *paſsive* participle, loſe one of the double letters in contraction; as, dwell, *dwelt*; paſsed, *past*; slipped, *slipt*, &c.

‡ This verb is improperly used for *sitting*, the *active* participle of the verb *neuter* to *sit*, and also for *sat* the *past* tense of the same verb; as, "We have such an high priest, who is "*set*, instead of sitting, on the right hand, &c." *Heb.* viii. 1.

strung;—stop, stopped or stopt;—sweat, sweated or swet;—sweep, swept.—*Teach*, taught;—tell, told;—think, thought;—thrust, thrust.——*Wet*, wetted or wet;—weep, weeped or wept;—whip, whipped or whipt;—wind, wound;—work, worked or wrought*.

TABLE II†.

Arise, arose, arisen;—awake, awoke, awaked.—*Bear*, *(to bring forth)* bare, born;—bear, *(to carry)* bare or bore, borne;—beăt, beăt, beaten;—beget, begat, begotten;—begin, began, begun;—behold, beheld, beholden;—betake, betook, betaken;—bid, bade, bidden;—bite, bit, bitten;—blow, blew, blown;—break, brake or broke, broken;—burst, burst, bursten.—*Chide*, chid, chidden; choose or chuse, chose, chosen;—cleave[r], *(to stick to)* clave, cloven;—cleave, *(to split)* clove or clave, cloven or cleft;—climb, clomb, climbed;—cling, clang, clung;—come, came, come;—creep[r], crope, crept;

* The barbarisms which prevail among the *irregular* verbs, (I *see*, or what is still worse, I *seed*, for I *saw*) induced me to place them in the *text*, as they came in course, that they might not be neglected, which I am afraid has been too commonly the case in many schools. Therefore it would be well for the pupil, if the tutor would make him thoroughly acquainted with this and the following table before he proceed any farther.

† Those marked with [r] are likewise used in the regular form.

crow, crew, crowed.—*Dare**, durst, dared;—die[r], died, dead;—draw, drew, drawn;—drink, drank, drunk;—drive, drove, driven.—*Eat*, ate, eaten.—*Fall*, fell, fallen;—fling, flang, flung;—fly, *(with wings)* flew, flown†;—fold, folded, folden;—forget, forgot, forgotten;—forsake, forsook, forsaken; freeze, froze, frozen.—*Get*, gat or got, gotten;—give, gave, given;—go, went, gone;—grave, graved, graven;—grow, grew, grown.—*Heave*[r], heaved, hoven;—help, helped, holpen;—hew, hewed, hewn; hide, hid, hidden;—hold, held, holden.—*Knit*, knit, knitted;—know, knew, known.—*Lade*, *(to burden)* laded, laden;—lie‡, *(to rest)* lay or laid, lien or lain;—load, *(to freight)* loaded, loaden.—*Mow*, *(to cut with a scythe)* mowed, mown.—*Owe*,

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* This verb when it signifies to have courage, can be denominated an auxiliary only; as, I *dare* walk, or sleep alone. *Durst* being the *past* tense of *dare* has the same signification. But when *dare* signifies to challenge, to defy, it is not a verb *active* only, but also a *regular verb*.

† This participle is often improperly used for *flowed*, the *regular* participle of the verb to *flow*; as, the waters have *over-flown*; instead of the waters have *over-flowed*. It is also frequently, and as improperly, used for *fled*, the participle of the verb to *flee*; as, the man was *flown*, instead of the man was *fled*.

"They tell me my favourite maid,
"The pride of the valley is *flown*," instead of *fled*.
SHENSTONE's Poems, vol. II. p. 50.

‡ This verb *neuter* is frequently confounded with the verb *active* to *lay*, that is, to place; as, where did you *lay* last night? instead of, where did you *lie* last night?

owed or ought, owen.—*Ring*, rang, rung;—rise, rose, risen;—rive, rove, riven;—run*, ran†, run. *See*, saw, seen;—seeth, seethed or sod, sodden;—shake, shook, shaken;—shave, shaved, shaven;—shear, *(to cut)* shore, shorn;—shew, shewed, shewn; shrink, shrank, shrunk;—sing, sang, sung;—sit, sat, sitten;—slay, slew, slain;—slide, slode or slid, slidden;—smite, smote, smitten;—sow^{r}, sowed, sown;—spin, span, spun;—spit, spat, spitten;—spring, sprang, sprung;—steal, stole, stolen;—sting, stang, stung;—stink, stank, stunk;—stow, stowed, stown;—stride, strode, stridden;—strike, struck, stricken;—strive, strove, striven;—strow^{r}, strewed, strown;—swear, swore or sware, sworn; swell, swelled, swollen;—swim, swam, swum;—swing, swang, swung.—*Take*, took, taken;—tear, tore, torn;—thrive^{r}, throve, thriven;—throw, threw, thrown;—tread, trod, trodden.—*Wash*^{r}, washed, washen‡;—wax, waxed, waxen;—wear, wore, worn;—weave, wove, woven or weaved;—win, wan, won;—wreath, wreathed, wreathen;—wring, wrang, wrung;—writhe, writhed, writhen; write, wrote or writ, written.

To the *irregular* Verbs may be added the *defective*, which are not only *irregular*, but are also wanting in

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* "And freezing rivers stiffen'd as they *run*," instead of *ran*. ADDISON.

† "And now the years a num'rous train have *ran*," instead of *run*. POPE.

‡ "With *unwasben* hands," *Mark* vii. 2, 5.

their tenses, together with the auxiliaries, some of which (like the *defective* verbs) are in use only in some of their tenses and modes; as, *Am*, was, been. *Can*, could.—*Do*, did, done.—*Have*, had, had.—*Let* *, let, let.—*May*, might.—*Must*.—*Ought*.—*Quoth* †, quoth.—*Shall*, should.—*Will*, would;—weet or wit, wot ‡;—wis, wist;—wont, *(to be used to)* wont ‖.

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* Dr. Johnson obſerves, that "to *let*, when it ſignifies to permit or leave, has *let* in the *paſt* tenſe and paſſive participle; "but when it ſignifies to hinder, it has *letted*." *See his Dict.*

† "This verb is confined to the *burleſque* and *familiar* ſtyle."

‡ Mr. Kerby has *known*, for the paſſive participle of the verb *wot*. *See his Grammar, page* 93.

‖ The ſame word is alſo uſed as a contraction of will not; as, I *wont* ride; that is, I will not ride, &c. But this and all ſuch like contractions ought to be avoided as much as poſſible, eſpecially in the writing of proſe. In poetry and in familiar converſation contractions are allowable; as, lov'd, prais'd, for loved, praiſed, &c.

Note. Many verbs are the ſame with *nouns*; as, to *man*, to *ſhip*, to *horſe*, &c. Some are the ſame with *adjectives*; as, to *clean*, to *foul*, &c. to *halve* comes from half; to *ſave* from ſafe. And others are both *verbs*, *nouns*, and *adjectives*; as, *back*, *croſs*, *ſalt*, *light*, &c. The following verbs are peculiar to the nouns which follow; as, to *bark* as a dog or fox; *bellow* as a bull; *bleat* as a ſheep; *bray* as an aſs; *chatter* as a magpye; *chirp* as a bird; *cluck* as a hen; *croak* as a raven or frog; *crow* as a cock; *gaggle* as a goose; *grunt* as a hog; *hiſs* as a goose or ſnake; *howl* as a wolf; *low* as a cow or ox; *mew* as a cat; *neigh* as a horſe; *quack* as a duck; *roar* as a lion; *ſqueak* as a hare; *yelp* as a dog or fox.—To *ſtart* a hare; *bolt* a coney; *unkennel* a fox; *rouſe* a deer; *flush* a woodcock; *ſpring* a partridge; *geld* a male; *ſpave* a female; to *squat* as a hare; *perch* as a bird: to *remove* an obſtacle; to *ſurmount* a difficulty; to *overcome* a danger, &c.

Of CONJUGATION*.

THE following is the verb to *love*, through all its *modes* and *tenses*, together with its *auxiliaries* and *participles*.

INDICATIVE MODE.

PRESENT TENSE.

Sing. I love, or do love, or am loving; thou lovest, or dost love, or art loving; he loveth, or loves, or does love, or is loving.

Plur. We, you, or they love, or do love, or are loving.

PAST TENSE.

Sing. I loved, or did love, or was loving; thou lovedst, or didst love, or wast loving; he loved, or did love, or was loving.

Plur. We, you, or they loved, or did love, or were loving.

FUTURE TENSE.

Sing. I shall, or will love, or be loving; thou shalt, or wilt love, or be loving; he shall or will love, or be loving.

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* A *Conjugation* is an orderly distribution of the *persons*, *modes*, and *tenses* of verbs.

Plur. We, you, or they shall, or will love, or be loving.

IMPERATIVE MODE.

Sing. Love thou, or do thou love; let him love.
Plur. Let us love; love you; let them love.

SUBJUNCTIVE MODE*.

PRESENT TENSE.

Sing. If I, thou, or he love, or be loving.
Plur. If we, you, or they love, or be loving.

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* The *personal* terminations in this Mode are dropped in certain tenses; therefore the verb has the same ending in the *singular (through all its persons)* as in the *plural*; as, *If I be*; *If thou be*; *If he be*; *If we be*, &c. except the verb *were*, which in the *second* person *singular* is changed into *wert*. To shew that the *ancient*, as well as the *modern* writers, have given *sanction* to this distinction between the *subjunctive* and the *indicative* Modes, I shall give scriptural examples; as, "*If* God "*be* for us, who can be against *us?*" *Rom.* viii. 31. "O *that* "I *were* as in the months past," *Job* xxix. 2. "*If* thou *wert* "pure and upright," *Job* viii. 6. *See Johnson's Dictionary*; *also the Grammars of Lowth, Ward, Metcalfe*, &c.

Dean Swift (in his Tale of a Tub, vol. I. page 242, after describing the position of an audience, while attending to the oration of a mountebank,) says, "In which position, *if* the "audience *be* well compact, every one carries home a share, "and a little or nothing is lost."

"*If* France *excel* him in one free-born thought,
"The man, as well as poet, is in fault." THOMSON.

PAST TENSE.

Sing. If I loved, or did love, or were loving; If thou loved, or did love, or wert loving; If he loved, or did love, or were loving.

Plur. If we, you, or they loved, or did love, or were loving.

FUTURE TENSE.

Sing. If I, thou, or he shall, or will love, or be loving.

Plur. If we, you, or they shall, or will love, or be loving.

INFINITIVE MODE.

Present. To love, or to be loving.
Past. To have been loving, or to have loved.
Future. To be about to love.

CHAP. VI.

Of an ADVERB.

FIRST.

AN *Adverb* is a word joined to an *adjective*, a *verb*, a *participle*, and sometimes to another *Adverb**,

* *Adverbs* are sometimes joined to *nouns* and *pronouns*; as, I saw *John only*; he saw *me only*.

to expreſs the quality, circumſtance, or manner of ſignification; as, William is a *truly diligent* boy, and *writes correctly*; but James is *frequently plotting* miſchief, therefore cannot live *very happily**. *Adverbs* are commonly derived from *adjectives*, and end in *ly*; as, from *bountiful* comes *bountifully*, &c.

2. The Adverbs *late*, *ſoon*, *near*, and *often*, admit of comparison; as, *late*, *later*, *latest*, &c.; and ſome others are compared by the Adverbs *much*, *more*, and *moſt*; as, *much rather*; *more wiſely*; *moſt prudently*, &c. *Adverbs* have relation to *time*, *order*, *number*, *place*, *motion*, *manner*, *diſtance*, *quality*, &c.

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* If the learner read this example with due attention, he will perceive that the *propriety* and *force* of the *Adverb* depend on its *poſition*. The *Adverb* ſhould be placed near to the word which it mollifies or effects. Its place, for the moſt part, is before *adjectives*, after *verbs active*, or *neuter*; and it commonly ſtands between the *auxiliary* and the *verb* or *participle*; as, I did *freely* forgive him: He was *graciouſly* received.

The Adverb *no* is often confounded with *not*. "I care not "a farthing whether you comply or *no*" (comply) is *nonſenſe*: It ought to be *not* (comply) then it would be *ſenſe*.

ADDISON, *Spectator*, *No.* 189.

Sometimes the noun following the preposition *with* or *by* ſupplies the place of an Adverb; as, ſhe walked with *grace*; ſhe danced with *eaſe*; that is, ſhe walked *gracefully*; ſhe danced *eaſily*. They read by *turns*; that is, *alternately*.

Adjectives are ſometimes improperly uſed for Adverbs; as, this was *eaſier* done than that; he behaved *cowardly*.

CHAP. VII.

Of a CONJUNCTION.

FIRST.

A *Conjunction* is a part of ſpeech which ſerves to join words and ſentences together, and thereby ſhews their dependence one upon another.

2. *Conjunctions* may be confined to two kinds, namely, *copulative*, which connect and continue the ſenſe; as, *alſo*, *and*, *becauſe*, *likewiſe*, *that*, *&c.*; and *diſjunctive*, which diſjoin the ſenſe; as, *although*, *but*, *except*, *or*, *unleſs*, *&c.* LOWTH.

3. The *principal Conjunctions* are, *again*, *albeit*, *alſo*, *although*, *altho'*, *and*, *as*, *becauſe*, *both*, *but*, *either*, *elſe*, *except*, *for*, *however*, *if*, *leaſt*, *likewiſe*, *moreover*, *neither*, *nevertheleſs*, *notwithſtanding*, *nor*, *or*, *otherwiſe*, *ſave*, *ſince*, *ſo*, *that*, *than*, *thereupon*, *therefore*, *though*, *unleſs*, *whereas*, *whereupon*, *whether*, and *yet* *.

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* "*Alſo*, *as*, *otherwiſe*, *ſince*, *likewiſe*, *than*, and *then*, are ſometimes used as *adverbs*. *Except* and *ſave*, when they imply an action, are *verbs*; *for*, ſometimes a preposition." ASH.

For the word that, *ſee the third note on page* 24.

Some of the Conjunctions anſwer to each other in the conſtruction of a ſentence; as, *although* he is young, *yet* he is diligent;—*whether* were it you *or* he;—it was *either* this boy, *or* that;—I have *neither* the one, *nor* the other;—it is *as* white

CHAP. VIII.

Of a PREPOSITION.

FIRST.

A *Preposition* is a word which is commonly put before a noun or a pronoun, to shew the relation one object has to another; as, William reads *with* John; he came *to* me; we live *above* them; they live *beneath* us; he stands *before* me, &c.

2. The *principal Prepositions* are, *above, about, after, against, among, amongst, at, before, behind, below, beneath, beside, besides, between, beyond, by, during, for, from, in, into, of, out, on, over, through, till, to, towards, upon, unto, until, under, with, within,* and *without* *.

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as snow;—*as* with the sheep, *so* with the shepherd;—York is not *so* large *as* London;—he is *so* pert, *that* I cannot love him.

* "Some of the Prepositions are used in composition with "verbs; as, *over-came, over-take, over-bear, out-do, out-wit, "under-value, &c.* There are also certain particles, which "are thus employed in the composition of words, yet cannot "stand by themselves in construction; as, *a, be, con, mis, &c.* "in *abide, bedeck, conjoin, mistake, &c.*: These are called *inse-"parable* Prepositions." Dr. Lowth.

The word *a* is used as a Preposition, though improperly; as *a* bed for *on* bed; he went *a* fishing, for he went *on* fishing, she came *a* horseback, for she came *on* horseback; they went *a* foot, for they went *on* foot, &c.

CHAP. IX.

Of an INTERJECTION.

AN *Interjection* is a word which expreſses any ſudden motion of the mind, when tranſported with the ſenſation of *joy*, *grief*, *pain*, *ſurprise*, *wonder*, or the like; as, *alas! O! oh! ah! hey day! ſtrange! O ſtrange! ah thou! oh ye! &c.*

PART II.

CHAP. I.

Of SYNTAX.

FIRST.

SYNTAX shews the agreement and right disposition of words in a sentence*, under the forms of *Concord* and *Government*.

2. *Concord* is, when one word agrees with another in *person*, *number*, *case*, or *gender*: and *government* is, when one word causes another to be in some *case* or *mode* in particular.

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* A *Sentence* may be either *simple* or *compound*. A *simple* sentence consists of, at least, a noun and a verb; as, *birds fly*. A *compound* sentence is, when two or more sentences are joined together; as, "*My son, walk not in the way of bad men*; "*but walk in the law of the Lord*;" and the *sentences*, of which it is composed, are commonly called *members*.

RULES OF CONCORD AND GOVERNMENT.

RULE I.

The article *a* must be put before such nouns, in the *singular* number, as begin with a consonant; as, *a* man; *a* troop, &c.; but where *h* is silent at the beginning of a word, or when a word begins with a vowel, then the *a* is changed into *an* *; as, *an* hour; *an* heir; *an* honor; *an* egg; *an* oyster, &c.

RULE II.

A *Verb* must agree with its *nominative* word in number and person †; as, *John writes well. I learn grammar. Thou lovest to play. He or she gains respect. We, you, or they, avoid bad companions* ‡.

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* All words beginning with *u*, bearing the accent, or standing for a syllable, should have *a*, and not *an*, before them; as, *a* useful scheme; *a* u-nit, &c.

An should never precede words beginning with *y* or *w*, nor should it, therefore, the vowel *o*, when it forms the same sound as *w*; thus, the word *one*, has the same sound as if written *won*.

A *noun* without an *article* before it, is taken in its vaguest sense; as, *man is prone to evil*, that is, all mankind.

† Every verb, except in the *infinitive* mode, has a *nominative* case either expreſsed or understood; as, *study to excel*, that is, *study (ye) to excel*. The *nominative* case may always be known by asking the question *who? which?* or *what?*

‡ Verbs *active* govern an *objective* case after them; as, I hate thee; I love him, &c. Sometimes, for the sake of viva-

RULE III.

Two nouns, or *two pronouns*, or a *noun* and a *pronoun*, with a *copulative* conjunction between them, require a *plural* verb; as, *John* and *James are* here. *I* and *he were* there. *William* and *I read* together*.

RULE IV.

When *two nouns* come together, the former is by the addition of *'s* in the *poſſeſſive* case; as, *man's* folly†, &c.; but two or more *proper* nouns, with a *disjunctive* conjunction between them, form the *poſſeſſive* case in the last only, though all the poſſeſſives are understood; as, "it was either *John*, *James*, *or* "*Joseph's* invention."

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city of expreſſion, the *nominative* case follows the verb; as, "Silver and gold *have I* none;" "Bleſſed *is* the *man*," &c.

* A singular nominative, when followed by other words connected with it, by the preposition *with*, should not have the following verb in the *plural* number. The following sentence, from Goldsmith's Abridgment of the Hiſtory of England, (p. 156) is faulty in this reſpect: "The parish church of "St. Mary, *with* three biſhops' houſes, *were* (was) pulled "down." The parish church is the *nominative* case to the verb. The words, *with three biſhops' houſes*, might have been included in a parenthesis. *See chap IV. paragraph* 10. *in this part.*

† Sometimes the *poſſeſſive* case is formed by a circumlocution, with the preposition *of* before it; as, the folly *of* man.

RULE V.

A noun of multitude, or signifying many in one *collective body*, may, very properly, have the *verb* and *pronoun* agreeing with it in the *singular* number*; as, "Happy is that people who *is* in such a "case; yea happy *is* that people whose God is the "Lord." *Pſal.* cxlv. 15. "Thy congregation *hath* "dwelt therein;" *Pſal.* lxviii. 10. "The mob *is* "unruly." "The army *is* ſlain." "The aſſem-"bly *was* numerous." "The parliament *is* ad-"journed."

RULE VI.

When a question is asked, the *nominative* case is put after the verb, or auxiliary; as, *Was* it *he*, or *ſhe? Did John* write this specimen?

RULE VII.

The *neuter* verb *am* or *be*, with its *paſt* tenſe *was*, has a *nominative* case both before and after it; as, *I am he. Theſe are they. Who art thou?* Except when it is in the *infinitive* mode; as, I take it *to be him.*

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* "Yet be not blindly guided by the throng,
"The *multitude is* always in the wrong."

"*Crowds* and *Multitudes* are in the *plural* number, ſignify-"ing a number of theſe collective bodies."

See Smetham's Grammar, page 96.

N. B. "Nouns of meaſure and number are ſometimes "joined in the *ſingular* form with *numeral* adjectives denoting "plurality;" as, twenty *foot*; three *ſcore.*

RULE VIII.

A *relative* Pronoun must agree with its *antecedent*, that is, its foregoing noun, in *number* and *gender* *; as, The *master whom* I learned with wrote well. That is the *horse*, the actions of *which* please me. This is the *book which* I bought.

RULE IX.

The *paſsive* Participle must be used after the auxiliaries *have* and *had* †; as, I *have* or *had written*, not I *have* or *had wrote*: and also after *am* or *be*,

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* All kinds of Pronouns, except *personal*, are added to and agree with some noun, either expreſsed or understood.

When a *relative* comes immediately before a *verb*, it is the *nominative* case to it; as, this is the boy *who speaks* so loud.

When both a *relative* and its *antecedent* come together and are nominatives to different verbs, the *relative* is the *nominative* case to the former, and the *antecedent* to the latter; as, *boys who* desire to improve, *must be* diligent.

The *relative* is often omitted both in writing and converſation; as, the boy (whom) I saw; the book (which) I read.

† Every *paſsive* participle is to be used with *am* or *be*, as a *paſsive* verb, the *past* tense of *active* verbs being improper.

When the *active* or *present* participle loses its respect to action, it becomes a noun; as, he loves *reading*, *writing*, *singing*, &c. Here *he* is the *nominative* word, standing for man, *loves* a verb agreeing with the *nominative* word *he*, and *reading* is a noun, and *object* to the verb *loves*.

to make a complete *paſsive* verb; as, I *am stricken*; the word *was spoken*: Not I *am struck*; the word *was spoke*.

RULE X.

A *comparative* Adverb must not be set before an *adjective*, when compared by *er* or *est*; as, *more* wise, *most* wise; not *more* wiser, and *most* wisest.

The *comparative* Adverbs *than* and *as*, with the conjunctions *and*, *nor*, and *or*, connect like *cases*, *modes*, and *tenses**; as, *he* writes better *than I*; I love *him* better *than her*; *John* is *as* tall *as she*; *she and I* walk often together; neither *I nor he* went; give that to *him or her*.

RULE XI.

Conjunctions have sometimes a government of modes. Some Conjunctions require the *indicative*, and others the *subjunctive* mode after them; as, "*For* the power of the Lord *is* great," *Ecc.* iii. 20. "*If* thou *desire* wisdom, keep the commandments, "and the Lord will give her unto thee," *Ecc.* i. 26.

RULE XII.

A *Preposition* governs an *objective* case after it; as, take that book from *him*, and give it to *me* †.

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* See the Grammars of Harrison and Ash.

† The Prepositions *in* and *on* are often understood before nouns expreſsing time; as, *this day*; *next month*; *last year*; that is, *on this day*; *in the next month*, &c.

The Prepositions *to* and *for* are often understood, chiefly

CHAP. II.

Of GRAMMATICAL FIGURES.

GRAMMATICAL Figures are deviations from the ordinary rules of speaking and writing: The principal of which are, as follow; *Ellipsis*, *Pleonasm*, *Enallage*, *Simile*, *Metaphor*, *Allegory*, *Irony*, and *Solecism*.

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before the pronoun; as, *give me those books*; *get me a pen*; that is, give *to* me those books; get *for* me a pen. They are better understood than expreſsed.

The Preposition *of* is commonly a sign that the noun which comes after it is in the *poſseſsive* case; as, the son *of* the king, &c.; except when it stands for some other preposition. such as, *among*, *concerning*, *&c.*; as, "Many *of* them believed." "I told them *of* you." That is, many *among* them believed. I told them *concerning* you.

When a *Preposition* has no object following it, then it stands either for a *conjunction* or an *adverb*; as, "If you do not take "care *before*, you will be sorry *after*."

N. B. "Interjections," says Dr. Lowth, "in English have "no government. Though they are usually attended with "nouns in the *nominative* case, and verbs in the *indicative* "mode, yet the *case* and *mode* are not influenced by them, "but determined by the nature of the sentence." He farther observes, that, "The phrase, *wo is me!* is pure Saxon; "*wa is me!*" In English the preposition *to* is understood, as if written "*wo is (to) me!*"

See LOWTH's *Grammar*, *pages* 122, 138.

1. *Ellipsis* is the omiſsion of a *letter* or *more* in a word; as, *k—g* for *king*; or a *word* or *more* in a sentence; as, *I live at the bell*, for *I live at the sign of the bell.*

2. *Pleonasm* is a luxuriancy or abounding of a *letter*, *letters*, or *words*; as, *arise* for *rise*; *whatsoever* for *whatever*; *I felt with my hands*, for *I felt it.*

3. *Enallage* is when one *letter* or *word* is used for another; as, *further* for *farther*; *to sow* for *to sew*; *swware* for *swore:* Of a word; as, ten *is* too many, for ten *are* too many, &c.

4. *Simile** is a comparison between two objects; as, "*Like as the hart desireth the water-brooks, so* "*longeth my soul after thee, O God,*" *Psal.* xlii. 1.

5. *Metaphor* is that figure by which the proper denomination of one thing is applied to another; as, "*I have said to corruption, thou art my father; to the* "*worm, thou art my mother and sister,*" *Job* xvii. 14.

6. *Allegory* is a continuation of metaphors all referring to the same idea; as, "*I am the vine, and* "*my father is the husbandman.*" "*I am the vine,* "*ye are the branches,*" *John* xv. 1, 5.

7. *Irony* is the use of terms which bear an acceptation contrary to the speaker's real meaning; as,

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* This figure is rather *rhetorical* than *grammatical.*

your conduct forsooth is very *honourable;* where *dishonourable* would have literally conveyed the speaker's sentiments.

8. *Solecism* is a *preposterous* way of speaking or writing; as, *I cannot eat none**; *shut the door and come in*, for, *come in and shut the door*.

CHAP. III.

OF *CADENCE, ACCENT, EMPHASIS, TRANSPOSITION, and CAPITAL LETTERS.*

FIRST.

CADENCE is the proper toning of the voice in reading or speaking.

The toning of the voice ought to be varied, so as to suit the nature of the subject, which the speaker or reader is delivering. Thus, love is to be expreſsed with a soft and charming voice; hatred

* Two *negatives*, in English, destroy one another, or are equivalent to an *affirmative*; therefore the literal meaning of this Solecism is I can eat some.

with a sharp, sullen, and severe one; joy is to be full, flowing, and brisk; grief to be dull, languishing, and moaning; fear, with trembling and faultering.

2. *Accent* is the pronouncing of one syllable with a stronger *force* or *streſs* of voice than another in the same word.

Nouns and *verbs*, which are spelled with the same letters, are to be distinguished by laying the *accent* on the first syllable in *nouns*, and on the last in *verbs* *; as, a *rébel*, to *rebél*, &c.

3. The strong force of voice which ought to be placed on some *word* or *words* in every sentence, is called *emphasis*.

The *emphasis* † ought always to be placed on the *word* or *words*, which shew the chief design of the speaker or writer.

4. A transposition is the placing of words in a sentence out of their natural order; as, *here am I*, for *here I am*; *who did you ride with?* for, *with whom did you ride?* &c.

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* This rule is by no means general; for the words *interest*, *influence*, and many more are accented on the *noun* and *verb* precisely in the same way; as, *ínterest*, to *interést*, &c.

† *Emphasis* is to a word, what *accent* is to a syllable.

5. The first *word* of any *writing*, *letter*, or *discourse*; the next *word* after a period; the pronoun *I*, and the interjection *O*; the first *word* of every sentence quoted from any author; all *names* belonging to the *Trinity*; all *titles*, and the *proper names* of *persons*, *places*, *ships*, *&c.* and the first *word* of every *line* in poetry must be written with a *capital letter*. All *common names*; as, *man*, *woman*, *&c.* may, or may not be written with a *capital*.

CHAP. IV.

Of PUNCTUATION.

FIRST.

A COMMA (,) is the shortest pause, and generally denotes a little elevation of the voice; and must be placed after a simple sentence, when another immediately succeeds; as, *he came to Scarborough, and drank the waters*; and also after every distinct word or number; as, *John, Thomas, one, two, &c.*

2. A *Semicolon* (;) or a *Colon* (:) denotes a little depreſsion of the voice, and must come after a perfect sense, yet followed by another part of a sentence which is particularly connected; as, *I loathe it*;

I would not live alway: Let me alone; for my days are vanity *, *Job* vii. 16.

3. A *Period* (.) is the longest pause, and requires a greater depression of the voice than the *Semicolon* or *Colon*, and shews that the sentence is completed; as, *God is infinite.*

4. A note of *Interrogation* (?) is used after the words of a question, and denotes an elevation of the voice; as, *Who made you? God.*

5. A note of *Admiration* or *Exclamation* (!), is used to express our wonder; as, "O *the depth both of* "*the wisdom and knowledge of God!*" or our aversion, or resentment; as, "O *how odious a vice is* "*drunkenness!*"

6. *Several notes*, as an *Asterisk* (*), *Obelisks* († ‡), and *Lines* (‖), are used as references to some observation in the margin; as also the *letters* of the *alphabet* and *figures.*

7. A *Caret* (^) denotes an interlineation; as, *John is a fine boy.*

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* The *Semicolon* is used, perhaps with more propriety than the *Colon*, to distinguish contrarieties; as, learn your lesson; or you will remain a naughty boy.

8. A *Hyphen* (-) is used to divide words into syllables; as, *a-mend, am-ber:* And when placed over a vowel it denotes a long sound; as, *bāte.*

9. A *Breve* (˘) when placed over a vowel denotes a short sound; as, *băt.*

10. A *Parenthesis* ( ) includes a sentence which is added to illustrate the discourse, but may be left out without any injury to the sense of the subject; as, "In me *(that is in my flesh)* dwelleth no good "thing."

11. A *Diæresis* (¨) is used to divide *two vowels* which would otherwise be sounded together; as, *Capurnaïm.*

12. Several *Asterisks* (***) signify something wanting in the paſsage.

13. The *Section* (§) is used in sub-dividing a chapter, or book, into leſs parts, or particular arguments.

14. The *Quotation* (") is a *double comma* (reversed at the beginning of a sentence or line, and thus (") at the end) which shews that a paſsage is quoted out of another author in his own words; as, "*He who* "*is dead is freed from sin.*" *Rom.* vi. 7.

15. The Index (☞) points at something very remarkable.

16. The *Crotchets* [ ] include words or sentences of the same signification with those they are joined to: but the *Parenthesis* is generally used for that purpose.

CHAP. V.

Of GRAMMATICAL RESOLUTION.

FIRST.

"MY Son, if sinners entice thee, consent thou "not. *Prov.* i. 10.

My is a *pronominal* adjective; *son*, a noun *common*, of the *second* person, *singular* number; *if*, a *disjunctive* conjunction; *sinners* a noun *common*, of the *third* person, *plural* number, and *nominative* case; *entice*, a verb *active*, of the *subjunctive* mode, and agrees in number and person with its *subject*, or *nominative* case *sinners*; *thee*, a *personal* pronoun, of the *accusative* case; *consent*, a verb, of the *imperative* mode, and agrees with its *nominative* case *thou*; *thou*, a *personal* pronoun, of the *second* person, *singular* number, and *nominative* case to the preceding verb; *not*, an adverb.

2. A liar begins with making falsehood appear like truth, and ends in making truth itself appear like falsehood.

A is an *indefinite* article; *liar*, a noun *common*, of the *third* person, *singular* number, and *nominative* case to the following verb; *begins*, a verb, of the *indicative* mode, *present* tense, and agrees with its *subject* or *nominative* case *liar*, in number and person; *with*, a preposition, and relates to the following participle; *making*, the *active* participle of the *irregular* verb *active* to *make*, and connected with the preposition *with*; *falsehood*, a noun *common*, of the *singular* number, and object to the foregoing participle; *appear*, a verb, of the *infinitive* mode, (the preposition *to* being understood); *like*, an adjective, and agrees with falsehood; *truth*, a noun *common*, of the *singular* number, and *object* to *making**; *and*, a *copulative* conjunction; *ends*, a verb of the *indicative* mode, *present* tense, and agrees with its subject, or *nominative* case liar, in number and person; *in*, a preposition, relating to the following participle; *making*, as before, connected with the preposition *in*; *truth*, a noun, as before, and object to the preceding participle; *itself*, a *reciprocal* pronoun, in the *objective* case, agreeing with *truth*; *appear*, as before; *like*, as before, agreeing with *truth*; *falsehood*, as before, and object to the participle *making*.

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* The liar wishes to make *falsehood* to appear as he would make *truth* to appear; that is, as if *falsehood* were in reality *truth*.

CHAP. VI.

VARIOUS EXERCISES.

FIRST.

PUT the article *a* or *an* before the following words: *man, house, hostler, plant, good shape, heir, umbrella, million, river, hare, hair, oyster,* and *wonder.*

2. Tell which of the following nouns are *common,* and which are *proper: Man, John, Thomas, Woman, Mary, Jane, Heir, City, London, York, Bristol, Boy, Girl, Wine, Bread, Country, England, Ireland, County, Yorkshire, Lincolnshire, Rutlandshire, Town, Scarborough, Village, Seamer, River, Thames, Planet, Sun, Moon, Herbs, Thyme,* and *Mint.*

3. Give the corresponding singulars, or plurals of the following words: *man, woman, boy, girl, horse, lion, box, peach, foot, lady, brother, sheep, berry, mercy, memories, fish, sister, brush, life, wife, muff, handkerchief, staff, tooth, sow, cherry, church, deer, mouse, louse, house, colour, Alps, ashes, bellows, thanks, tongs, gherkins, leaves, wages, news, oxen, penny, dice, children, dies, London,* and *York.*

4. Tell the case of *book, John's, eagles', eagle, ladies', lady's;* the *king's son;* the *man's fortune;* and *righteousness' sake.*

5. Tell the gender of *man, woman, boy, girl, ſtick, ſtone, abbot, adminiſtratrix, ambaſſadreſs, bridegroom, bullock, bride, heifer, dog, hen, milter, ſpawner, horſe, propheteſs, ram, ewe, patroneſs, marquis, marchioneſs, executrix, executor, mare, friar, emperor, empreſs, nun, wife, governor, uncle, ſhepherd, prince, ſon, wizard, whoremonger, king, daughter, queen, tutor, viſcounteſs, aunt, ox, bull, cow, actor, drake, maid, huſband, bachelor,* and *actreſs.*

6. What are the *comparative* and *ſuperlative* degrees of the following adjectives? *Warm, good, plentiful, rich, wiſe, happy, worthy, black, ancient, one, two, ſixty, charming, ſweet, bad, many, good, little, all, virtuous, every, generous, covetous, lovely, hard, delicious, heavy.*

7. Tell the perſon, number, caſe, and gender, of the following pronouns: *I, ſhe, they, you, thou, he, we, them,* and *us.*

8. Tell the caſes of the following pronouns, and of what kinds they are: *My, mine, who, whom, whomſoever, which, whoſoever, thy, that, this, his, their, each, either, other, another's, other's, whoſe, our, theſe, thoſe, ours, yours, hers, what, whatſoever,* and *thine.*

9. Shew the *paſt* tenſe, and the *paſſive* participle of the following verbs; and alſo which of them are *regular,* and which are *irregular: Admit, beget, beg, commit, defer, differ, learn, forget, tranſmit, omit, love, abide, worſhip, ſinge, counſel, ſwinge, tinge, ſee, teach,*

climb, *clothe*, *bereave*, *spit*, *read*, *smite*, *shew*, *flow*, *flee* *fly*, *sew*, (with a needle and thread) *ought*, *betake*, *partake*, *creep*, *throw*, *shred*, *sit*, (to sit down) *set*, (to place or plant) *sweep*, *thrive*, *sing*, *spin*, *write*, *shoot*, *grind*, *wind*, *run*, *owe*, *choose*, *throw*, *hold*, *bid*, *melt*, *swell*, *help*, *slide*, *search*, *march*, *work*, *sow*, (to scatter seed) *draw*, *fold*, *speak*, *steal*, *say*, *freeze*, *lay*, *lie*, *rot*, *wreath*, (to curl or twist) *bite*, *writhe*, (to distort or wrest).

10. What *mode* and *tense* are the following auxiliaries in? *do*, *did*, *will*, *shall*, *could*, *was*, *would*, *should*, *were*, *had*, *been*, *have*, *wert*, *be*, *might*, *ought*, and *let*? and what are the signs of the *subjunctive* and *infinitive* modes?

11. Conjugate or inflect the following auxiliaries and verbs, through all their *modes* and *tenses*: *Am*, *do*, *have*, *should*, *ought*, *must*, *learn*, *improve*, *read*, *sing*, *write*, *see*, and *slide*.

12. Tell which of the following particles are *adverbs*, which are *conjunctions*, which *prepositions*, and which are *interjections*: *Once*, *within*, *from*, *secondly*, *first*, *beneath*, *beyond*, *during*, *except*, *therefore*, *but*, *alas*, *oh*, *save*, *either*, *also*, *and*, *nevertheless*, *today*, *tomorrow*, *yesterday*, *yet*, *much*, *of*, *off*, *unless*, *by*, *with*, *over*, *under*, *behind*, *to*, *too*, *often*, *before*, *else*, *amongst*, *well*, *thereupon*, *among*, *secretly*, *through*, *sha*, *truly*, *against*, *below*, *albeit*, *about*, *between*, *correctly*, *though*, *whether*, *both*, *since*, *likewise*, and *provided*.

CHAP. VII.

EXERCISES

CONTAINING

TAUTOLOGY or REPETITION.

FIRST.

THERE are in the house a man, a woman, and a child.

2. He is a learned man, a wise man, and a good man.

3. This is a delightful orchard, and a delightful garden. There were a little man, and a little woman, in this garden.

4. I love God and I fear God, because he gave me my life, my house, my lands, and all my poſseſsions.

5. The man was rich, and the man was covetous. She is young, she is rich, and she is beautiful.

6. I confeſs the power, and the wisdom, and the goodneſs of God.

7. He spake wisely, and acted wisely. She sings delightfully, and she dances delightfully.

8. Though I live with him, and though I love him; yet I do not adore him.

9. Get for me that book. Give to him that pen.

10. In giving a rude sketch, or a rude history in miniature of man, we must remember, that man is born a weak creature, and man is born a helpleſs creature, and man is born a delicate creature, and man is born unprovided with food, and man is born unprovided with clothing, and man is born unprovided with whatsoever else is neceſsary for subsistence, or whatsoever is neceſsary for defence.

11. We must also remember, that man rises from small beginnings, that man unfolds his faculties, and that man unfolds his disposition by degrees, as the purposes of life require their appearance; that man advances slowly through different stages to maturity; and when man has reached maturity, man gradually declines until man sinks into the grave. *British Grammar.*

CHAP. VIII.

EXERCISES,

CONTAINING

BAD *ENGLISH, to be turned into* GOOD, *by the RULES of SYNTAX*.*

FIRST.

A EGG was broken; a hour is elapsed; an man was slain

2. I loves John; thou writeth well; he sleepeth soundly; she wakes early. We walks quickly; ye Readeth ill; they dines late.

3. John and Joseph does live here. William and I am to sleep together; thou and he art to go in the morning.

4. Man wisdom is not like God. Either John's or Joseph book was sent home.

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* The *first twelve* come under the rules as they are numbered.

5. The multitude are ungovernable; they was dispersed; the parliament are aſsembled.

6. Was it him who came last? Were it them who called?

7. That is the man which I saw; this is the horse whom I bought; that is the boy who I taught.

8. I am him whom you spoke of; whom art thou? I believe it to be he.

9. I have wrote this morning; the man was struck with age; the word was spoke before I came.

10. John is more wiser than Joseph; James is the most wisest boy I ever saw.

11. If thou desires to be wise, ask wisdom of God.

12. James is below I. She lives with thou. Here is a book for she. To who will you give that knife? To he.

13. The cock crowest. The hens cackles. The dogs barks. The horses neigheth. The sow gruntest. The aſs bray. The geese gaggles. The woman scolds. The cow lowest. The calves runs. The sheep bleat.

14. The swift horse outrun, and the slow horse

are overcome. The hare runnest swiftly, and the nimble dogs follows.

15. Rabbets makes burrow to sleep in, but the skilful warrener watch their time of feed.

16. The good boys learns his leſson; but the bad boys loves play better.

17. "Let each esteem other better than themſelves," *Phil.* ii. 3.

18. "The king of Israel, and Jehoſaphat king "of Judah, sat *either* of them on his throne," 2 *Chron.* xviii. 9.

19. "Nadab and Abihu, the sons of Aaron, took "*either* of them his censer," *Lev.* x. i.

20. "They crucified two *other* with him, on "*either* side one, and Jesus in the midst," *John* xix. 18.

21. "Of *either* side of the river was there the "tree of life," *Rev.* xxii. 2.

22. Honour thy father and thy mother with thy whole heart, and forget not the sorrow of thy mother; how can thou recompense they the thing that them have done for the.

23. "I shall endeavour to live hereafter *suitable* "to a man in my station." ADDISON.

24. "The queen having changed her ministry "*suitable* to her own wisdom."

SWIFT; *quoted by Lowth.*

25. "If a man have an hundred sheep, and "one of them be gone astray, doth he not leave "the ninety and nine, and *goeth* into the moun- "tains, and *seeketh* that which is gone astray? *Matt.* xviii. 12.

26. "I cannot by no means allow him, that this "argument must prove,"

BENTLEY; *quoted by Lowth.*

27. "By this means thou shalt have no portion "on this side the river," *Ezra* iv. 16.

28. He which attempts to disguise himself before God, spendest his labour in deceiving himself.

29. To pray without attention, art to pray without the most smallest hope.

30. Him who takes pleasure in sin, carries in his own bosom, a flattering, but dangerous enemy.

31. The man which live without devotion, cannot die without dispair.

32. She which delightest in wicked company, will be in pain when in the presence of God.

33. Be kind to all men, familiar with but an few, and intimate with only one.

34. In the morning think what thou has to do, and at night ask thyself what you have done.

35. A idle boy, like a ſcabbed sheep, in a flock, may infect the whole school, and it would be better to turn her out than continue her in it.

36. Rest yourselves satisfied with telling truth, and in all things doing well, and leave others to talk of thee as they please.

37. "Neither in this world, *neither* in the world "to come," *Matt.* xii. 32.

38. Dear child, hear no ill of an friend, nor speak any of a enemy; believe not all thou hears, nor report all thou believes.

39. "Such sharp replies, *that* cost him his life "in a few months after."

CLARENDON; *quoted by Lowth.*

40. Him, who ruins his health by the exceſs of his riots, is in the wrong to complain of the exceſs of his disease.

41. "To trust in Christ is no more *but* to "acknowledge him for God."

HOBBES; *quoted by Lowth.*

42. Gain at game art a bait whom fortune makest use of to lead us to destruction.

43. "They will concern the female sex only, and "import no more *but* that subjection, they should "ordinarily be in to their husbands."

LOCKE; *quoted by Lowth.*

44. "The full moon was no sooner up and "shining in *its* brightneſs, *but* he privately opened "the gate of paradise."

ADDISON's *Guardian*, No. 167.

45. Most men is governed by custom or authority, not one in ten thousand think for himself; and that few, which have courage enough to reject the force of either, dares not act up to their freedom, for fear of incurring the censure of singularity.

46. Worldly glory end with the world, and for what concerns us, the world ends with our lives. What has we to be proud of? Is not all things perishable? The time of flourishing pride is soon over, and our little greatneſses is lost in eternity.

47. Mere bashfulneſs without merit is aukward: And merit without modesty insolent: But modest merit have a double claim to acceptance, and generally meet with as many patrons as beholders.

48. My brother William opinion is not *good* to get.

49. "The tongue is like a race-horse, which runs "the faſter the *leſser* weight it carries."

ADDISON, *Spect.* No. 247.

50. Whatever thou takes in hand, consider your latter end, and thou shall never do amiſs.

51. Vain at the beſt, and ſhort is the enjoyments of this world, who are ſo eagerly purſued by the multitude, and which, after a little flattery, betrays himſelf into ruin.

52. Evil communications corrupts good manners.

53. If I *am* a bad boy I *will* get whipt.

54. Glory ſurvive good men after death: Death takeſt not his crown away.

55. A conſcience, free from guilt, laugh at falſe accuſers; but fears is common to guilty perſons.

56. The greateſt ornament of humanity are a propenſity to univerſal charity and benevolence: it is the moſt nobleſt inſtinct nature have given us; the moſt greateſt foundation whereon all other virtues is to be built; and the only proper ſtandard by whom we muſt eſtimate them.

57. Fear not *ſays* the Lord, for I has redeemed thee. Redemption by Chriſt art a preſervation from all terror, and an antidote againſt every evil. When this blood are beſprinkled ſin art done

away, and God his appeased; is promises his your portion and is arm is your defence.

58 "Rebekah took goodly raiment of her "eldest son Esau, which were with her in the "house, and put them upon Jacob her younge ſt son," *Gen.* xxvii. 15..

59. Men looks with a evil eye upon the good who is in others; and thinks that their reputation obscure them, and that their commendable qualities does stand in their light; and therefore they do what they can to cast a cloud over them, that the bright shining of their virtues may not obscure them.

60. "Many there *be which* say of my soul, there "is no help for him in God," *Pſal.* iii. 2.

61. "The eye that mocketh at his father, and "despiseth to obey his mother, the ravens of the "valley shall pick it out, and the young eagles "shall eat it," *Prov.* xxx. 17.

62. Let we remember that the Lord name should never be used but with the greatest reverence, whom alas! we am too apt to forget.

CHAP. IX.

Containing a short INTRODUCTION to the

ARTS and SCIENCES,

NOT ONLY IN BAD ENGLISH, BUT ALSO IN FALSE ORTHOGRAPHY OR SPELLING.

1. *Of Morality.*—MORALITY give us ruils for the behavour, maners, and conduct ov man, whether it is in public or privet life.

2. *Of Religion.*—Religion art a worship rendered to thee Divine Being, after that maner we conceeve to be thee most agreeablest to his will; that so we may procure his faver and bleſsing, and avoid his anger and displeaser.

3. *Of Theology.*—Theology are that sience who contemplates the nater of God, and divine things.

4. *Of Philosophy.*—Philosophy are thee studdy ov nater and morality, and founded upon reasun.

5. *Of Rhetoric.*—Rhetoric is thee art ov speaking and writing well, and ornamentally on any subject; to pleas, to tutch thee pashons, and to perswaid, whither in speaking or writing. A speech maid

according to the rules of this art, is called a oration, and thee speaker a orator.

6. *Of Logic.*—Logic are the art ov using reason well in our enquirys after truth, and the comunicashons of her to others.

7. *Of Physics.*—Physics treat ov naturel things; she teachest us to explane all the phœnomena off the heavens and ov the earth.

8. *Of Meteors.*—A meteor his whatever is engendred in the are, who sorrounds us, and who appear to be beyond the moon.

9. *Of the Air.*—The air art a transparent, invisible, and impalpabel liquid mater, encumpaſsing on all parts ov thee terrestrial gloab. The air, by experiments, have been found to be 840 time more lighter then wawter.

10. *Of Wind.*—The wind his nothing else but the are put voilently into moshon; and thee more swift this moshon art, and thee more dense the are, the more greatter will be thee wind forse. If the swiftnes increaſses to a high degree, it is called a gale.

11. *Of Mists.*—Mists are those collecshons off vapers who chiefly rise from fenny moiste places, who become more viſsibler as the light ov thee day decreasest.

12. *Of Clouds.*—Clouds is nothing else but a dark collection a misty vapers, suspended aloft in thee are, and soaring on thee wings ov the wind.

13. *Of Rain.*—Rain his nothing but thick clouds condensed by the cold, who by there own wight falls upon thee earth in smole quantitys, called drops ov water.

14. *Of Dew.*—Dew his produced from an quantity ov particles ov water, extreme subtle, that flote about in a cawm and serean are in form ov vapers, who, being condenced by the coldneſs ov the night, lose by degrees there agitashon, and many uniting together, falls in thee morning in small inveſsibel particles like a extreme fine an delicat rain, who continew but a short time, and art seen in drops ov wawter like pearls upon leafs an erbs.

15. *Of Snow.*—Snow is produced thus: in winter thee regions ov the are is intence cold, and thee clowds findeing this great cold on every syde, quickly pas from that stait off condensashon that might reduce them to rain, into that stait who art abel to reduce them to ice; so that in winter, as soon as thee clowds begins to change into verry fine drops ov water, each ov these smole particles freezes, and tutching each other, forms flakes ov snow.

16. *Of Hail.*—Hail his formed when thee parts off thee clowd (beginning to fall) meets in there

descent an verry cold air, who freezes them, and these smole bits ov ice, is verry near thee figger and size thee drops ov water would have been, had them fallen.

17. *Of Thunder and Lightning.*—Thunder are a noise heard in thee are, most frequent in thee summer. Thunder are thee most wonderfullest of all meteors.

Thunder is caused by thee nitrous or sulphuerous particles ov the clowds, takeing fire through thee fiercenes ov there moshon, occashoned by strong winds, and brustting with a tremendous noise, who is preceded by a flash ov fire called *lightening*.

18. *Of the Iris or Rainbow.*—The rainbow art a beautifull arch in thee heavens, ornamented with varius coulours that is only seen when the spectator turn is back too thee sun, and when it rains on thee opposite syde. It are beautifully varigated and very dazzling to the eys.

19. *Of Earthquakes.*—An earthquake is a sudden moshon cosed by the inflamashon ov sum sulphureous and bitumous exhalashons contaned in the caverens ov thee earth, not far from his surfase.

Their is many subterraneous places in thee earth from whom isues torrents of smoke, flaims ov fire, rivers ov melted mettles, and clowds ov ashes and stones:—they are called volcanos, the most famousest is those of Mount *Etna* in Sicily, *Vesuvius* in Naples, and *Ecla* in Iceland.

20. *Of Tides.*—Tides may be called a alternat flux and reflux ov the sea. In its flux the sea generally rise for six hours, when it remains, as it were, suspended for about twelve minets; at that time it his called high water. In its reflux the sea falls for six hours, when it remains, as before, then it is called low water. This constant moshon preserves the water from putrefacshon.

21. *Of Metaphysics.*—Metaphysics is a sience more sublimer then physics: and is applyed only too the contemplashon ov God, angels, and spiritual things, and judges of them only by abstracshon, and independant ov material things.

22. *Of Medicine* (pronounced med'-sin).—The art ov medicine consistest in thee knowledge of such disorders as the human bodie art liable too, and the mater ov such druggs and medicines as is neceſsarie to remoov them when they happen. And the person which profeſses this skil is called a physishan.

23. *Of Anatomy.*—Anatomy art a diſsection ov the human body, who afords a easy method ov examinning all her parts; and to descover what his able to diminish or strengthen thee constitution.

24. *Of Surgery,*—Surgery is that usefull branch or the healling art, who consists in thee manual opperashons, with proper instruments, and as her effects is more evidenter then *these* ov medsin, it as alwais been much cultivated.

The following disorders demands thee skil and care ov the surgeon; *tumours* or swellings; *ulcers* or running sores; *fistulas; inflamations*, or strumous disorders; *gangrenes*, or mortifications; *dislications*, or disjointed limbs; *fractures*, or broken limbs, &c.

25. *Of Pharmacy.*—Pharmacy teachest thee choice, preparashon, and mixter ov medsins. This sience art no more then thee profeſsion of apothecarys.

26. *Of Chemistry.*—Chemistry, or a art by which sensible boddys is so changed by means ov fire, that there several powers and vertues is thereby discovered, and new boddys is composed by the mixter of different ingrediants. Kemists has maid discoverys of the most highest use to physishans and surgeons.

27. *Of Botany.*—Botany is that part ov physic who treats off plants, erbs, and vegetables, and describes there nater, kinds and uses in medcin.

28. *Of Poetry.*—Poetry his a speaking picture, who represents in verse the life and acshons ov a person.

29. *Of Arithmetic.*—Arithmetic is thee art ov cumputing by numbers. *Addition, Subtraction, Multiplication*, and *Division* is its principle rules, all the other arising from thee different applications ov it.

30. *The Mathematics.*—The mathematics are a sience who contemplates whatever are capable ov

being numbred or measured. It ranks the furst ov all siences, because it consists only in demonstrashons.

31. *Of Geometry.*—Geometry his a science who teachest the mensurashon off quantitie in all her extents, lenth, bredth, and thicknes.

32. *Of Commerce.*—Commerce is the art ov exchanging won articel for another, or bying or seling merchandise, &c. with a intenshon to gane.

33. *Of Architecture* (pronounced ar'-ky-tek-tur).—Architecture his the art ov bilding, or raising all kinds of edifices; as houses, churches, pallaces, &c.

34. *Of Painting.*—Painting is won of thee most finest ov arts, it teaches by drawing and the applicashon off coulours, to represent all sorts ov objects. To becum marster ov this sublime art, a person ought to understand drawing in its most highest perfection. He ought to read a great deal, to have great gudgement and pashence; he aught also to be sober and fond ov is art.

35. *Of Sculpture.*—Sculpture his thee art ov carving, or hewing stone into images. Every thing that art engraved or worked in relieve makest a part ov this art.

36. *Of Optics.*—Optics are the science ov vishon, whether natural, as performed in the I, or artifishal, as affected by instruments.

37. *Of Mechanics.*—Mechanics his that sience who teachest the nater and laws of moshon, the acshon and forse ov moveing bodies; and thee construction and effects ov all those machines and engines who goes by the name of mechanic powers.

38. *Of Chronology.*—Chronology is that sience that teachest thee method ov measering time, and distinguishing his parts, who is centurys, years, months, weeks, &c.

39. *Of Cosmography.*—Cosmography is a discripshon ov thee wold; that is, thee heavens and the earth. This science art divided into too parts, Astronomy and Geography.

40. *Of Astronomy.*—Astronomy giv us the nowledge ov heavenly boddys, and teach us from the regularitie ov there moshons since there creation by God, that their is a infinite poor which derects there courses according too thee ordar he hast established. The heavenly boddys besides the stars consist ov the *Sun*, *Mercury*, *Venus*, the *Earth*, the *Moon*, *Mars*, *Jupiter*, *Saturn*, and the *Comets*.

The *Sun* is an prodigous large fire and lite, fixed in thee senter, who by it great pour ov attraction, governs thee moshons ov the planets revolveing round her, and ilumenats, warmes, and annimats 'em with lite and heat. She is upwards of won million ov times more larger then our earth.

Mercury, the first planet in the system, revolves about thee son in eighty-eight daies, at the distance ov 36 millions of miles.

Venus, at thee distance off 68 millions ov miles complete her revolushon round thee son in 224 days.

The *Earth*, on whom us liv, at thee distance off 95 millions ov miles perform his period in 365 daies.

The *Moon* are a secondary planet, differering from thee rest, because he respects the earth for the senter ov his moshon. He maks won revolushon round thee earth, with respect too the fixed stars, in 28 daies nearly.

Mars, at thee distance ov 145 milions of miles, performs his period in littel leſser than too ov our years.

Jupiter, at the distance of 490 milions ov miles, perform her period in 12 years.

Saturn, at thee immence distance ov 900 milions off miles, creep round its orbit in about 30 years.

The *Comets*, who, in varius and vast eccentric orbits, revolve about thee son in different siteashons and periods of tyme.

41. *Of Geography.*—Geography art a discripshon ov the earth. The earth his divided into fower parts or quarters; *Europe*, *Asia*, *Africa*, and *America*.

The earth after the flood were peopled by thee children ov Noah, which was *Shem*, *Ham*, and *Japhet*.

Europe, where we inhabit, is the most renouned part for thee politenes of its maners, thee pollycy ov her governments and the wisdom ov her varyous loes.

Asia, where thee furst man were created, are thee most ilustriousest part, because our Savour were born their, and rought in her thee mistry ov our redemption.

Africa produces Negroes, a race ov pepel quiet black, haveing flat noses, thick lips, and hare like wool.

America is called the *new world*, because latly discovered by *Americus Vesputius*. It is also named thee *West Indyes*, too distinguish her from thee East Indyes*.

42. *Of Biography.*—Riting thee lifes ov men art caled *biography:* and thee parson which rites them his coled a *biographer*.

43. *Of Physiognomy* and *Pathognomy.*—Physiognomy his the nowledge ov thee sines off thee poors and inclinations ov men by there faces. Pathognomy is the nowlege ov the sines of the pashons: therefore, Physiognomy may be compared too the some total ov thee minde; Pathognomy to thee intrest who his thee product ov the some total. LAVATER.

44. *Of History.*—History are narrashon ov events and facts delivered with dignity. POPE.

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* More of the above may be seen in Turner's Introduction to the Arts, &c.

45. *A Card.*—Mr. and Mrs. Lovevisit complements too Mr. and Mrs. Lovecompany; and if they are disengaged, this afternoon, *shall* take the plesher ov wating on her. Tuesday morn.

46. *The Answer.*—Mr. and Mrs. Lovecompany is parfectly disingaged, beg there complements, and *shall* be extreme glad ov Mr. and Mrs. Lovevisit agreeable cumpanie. Tuesday morn.

47. *A Promiſsory Note.*—Scarborough 6th ov October 1792. I promise too pay to John Lovemoney or order, the some ov fiftie pounds sterling, with lawfull intrest, on demand, for value received.

£50 : 0 : 0 James Needfull.

Witneſs, John Looknear.

48. *A General Receipt.*—Received the 9th ov October 1792, of Mr. Thomas Paydebt, thee some ov twentie pounds, in ful for a quarter rent, due at Midsumer last, and ov awl demands.

£20 : 0 : 0 By me, William Savemoney.

49. *An Anecdote.*—A lady won morning sat down by the side ov *Dickey Dickinson*, (thee furst governer ov Scarbrough Spaw,) and asked him if he would marry? the governer thinking this a verry unbecuming question for a ladie to ask, sade, "Why do you ask "me such a question?" "Because (said she) I would "hav you." "But (sais thee governer) I would "not hav you, because you art so much like my "clock." "Like your clock! (quoth thee ladie) "in what respect is I like a clock?" "Well, (sais

"the governor) if you must know, she art allwaies "to forward, and so I thinck you."

50. *A smart Repartee.*—A person ov Scarborough was adviſing is dauter not to marry. In order that is advice might make a greater impreſshon, he told her that St. Paul said "it was well too marry, but "better not." "Well, farther, (says the young "ladie) let me do *well*, and let others doo *better* "*that* can."

51. *Definition of a Pun.*—A pun is a quibbel or equivocashon arising from thee youse ov a word who have too differant meanings.

52. *Definition of a Maxim.*—A maxim art an axiom or proposision; a established principal; an leading truth. *See chap.* viii. *page* 65.

53. *Definition of an Epitaph.*—A epitaph art a inscripshon on a tomb or gravestone, thus:

Short were my life, in this vane world.
But longar are my rest:
God towke me home, too dwell with him;
Becose he thoute it best
That I from trubbles shud be call'd
And ever happy bee,
With Criste, my Saver, and my Lord,
Which liv'd and dy'd for me:
Go home my parant, or my friend,
Rejoyce that I is blest:
Beleev in Criste, as I has dun,
Then heaven will bee your rest.

A letter from a youth at school to his parents.

Dear father and mother,

I received your kind letter thee 12th instant, and soun after the shurts and stockins whom you menshoned in your last, by the carryer, for whom I returns you my sincear thanks, and hopes the progres I makes in learning will amply reward you for all the troubles and expences you have been, and is likely to be at, before I have finished my educashon. I hope, by a steddy applicashon to my learning, soon to improove myself, though I must acknowledge it seems a little hard and irksum too me as yet; but my marster give me great incouragement, and asures me that I shall soon get thee better ov thee littel difficultys (as he callest them) that allmost every boy meet with at thee furst, then instead of a task, it will becum a pleasure. We have got three new boarders from town: they appear as, I suppose I did at the furst, strange and awkward, but a littel time will soon make them familiar.

My humble duty too yourselves, and I beg thee faver ov you to giv my kind love to my brothers and sister; and remember me too all my late schoolfellows, which may think me worthy there inquiry; which is all at present, from,

Dear father and mother,

Your ever dutifull, and obedient son,

SCARBOROUGH, 11th ov *October* 1792. } JAMES THOUGHTFUL.

CHAP. X.

CONTAINING

A FEW PLAIN DIRECTIONS FOR DRAWING,

NOT ONLY FAULTY AS THE LAST CHAPTER; BUT LIKEWISE ERRONEOUS RESPECTING THE PLACING OF CAPITAL LETTERS.

FIRST.

PERSPECTIVE, or the art of seeing, his that By whom us behold, contemplate, And draw the Likeneſs Of all magnitudes, Just in form and just in Manner *that* they appear to the Eye.

2. The matter to Be seen or speculated is An Magnitude; the Manner of speculation are by radiations ov Light, *each* derect, rectyfyed or Broken.

3. A *magnitude* is those who hast form; and it is either *lineal*, *superfishal*, or *Solid;* that is, Either a complecations off Points, Either a complecations of Lines, or a complecations ov Superfiſses.

4. A *Line* art a complecation ov points; that is, a Length only without either bredth or Thickneſs.

5. An *Superficies* are a complecation of lines; that is, an Length Haveing a Breadth without Thickneſs.

6. A *Solid* is a Complecations ov Superfices; that is, a length and bredth, Haveing depth or Thickneſs.

7. The Base of any thing are the plane Flat or floor, upon whom Any Solid body, Or any Solid object are Placed or Raised.

8. The *Altitude* or *Height* are the Perpendicular space ov place between the base and the ey, or height off the visual point, above the base.

9. The *Visual Point* is an point In the Horizontal line, who in all the beams ov the eyes unites.

10. Thee *horizontal Line* is a line proceding from the centre ov thee I to the visual point Paralel to thee horizon of the erth.

11. *Perspective* is either *Ichnographical*, which is the discription ov a Plane Base, or Bottom of a Building, or *Orthographical*, which is the delineation ov the aparent fore right Plane, or *Senographical*, which is the description of a oblique Plane, or other figure who declineth from the oposite fore-right plane, and makes a Oblique angle with it.

12. By this Time i suppose you have seen a subject which pleasest Your taste, and of whom you cud like to have a Coppy. I will venter to say, your first attemt will be somewhat rude, but do not be Discouraged at that, make a second, a third, &c. untill you are perfictly Master of sketching, always remembering that your Outlines must not be heavy, especially in what you intend for your second ground, and more Espeshally in what you intend for your distence, or what is commonly calld the back Ground, taking Care that all your upright Lines be perpen-

dicular to the base of your Buildings, &c. In Ruins let your Outlines appear Broken and by no means perfect.

13. After you are Master of sketching you will undoubtedly wish to begin to Shaddow, first with black lead or chalk, after with Indian Ink, and as you improve, in all probabilitie you will like to wash your drawings with Colours, after you have made your shaddows with Indian Ink. In order to make your work please the I's off Judges, before you be-begin to shaddow, put in your outlines with a Pen, of a very Light coulour, then take out the lead with elastic. Begin to Shade the skie, The Sun-beams, and the most lightest parts first, and so on downwards untill you have covered the whole peece, which is Termed, by Artists, *dead* or *flat* coulering.

14. Work the Sky downwards, towards the Horizon more fainter and more fainter, as it draws more near and more nearer the Earth, except in Tempestuous Skys; The tops of mountains, far remote, Work so faint that them may appear to be lost in the *are*.

15. Let places Low and near the ground be of the colour of earth, of a Dark yellow, or of a Dark brown, or of a dark Green, any of whom must be varegated; all near objects should be more finished than those farther back, the next a more Lighter green; And so succesively as they lose in the distance, Let 'em abate in colour.

16. Make nothing whom you sees at a distance Perfect, whether they be trees, flights of birds,

billows of the seas, &c.; *by the expreſsing* any particular Sign which she has, *And* expreſs it in colours, as weakly And so faintly as the eyes judgeth it to be. This is termed, by Artists, *good keeping*.

17. Always Place Light against darkneſs; and always Place Darkneſs against light; by *that* means you may extend the Prospect to a great distance.

18. Let all Shadows lose their force as them removes from the eye; always letting the most Strongest shadow be the most nearest to the eye, that is to say, make all the Objects perfect whom your eye conceive to Be so.

19. Let all your shaddows be on the saim side upon every object in your peeçe, where the light is not Obstructed by the interveneing of *any* other object, that is, if the light cums on the left side, the shaddow will be on the rite, but if the light cums on thee rite side, the shaddow will be on The left. objects who is close together Recieve from each other, by reflection, that coulour who his oposit to him.

20. Objects, who ought to be separated, let *it* be Manifestly so, and that by a small and pleasing differance; but such as ought to be contiguous, let *those* not be seperated; and where tow contrary extremitys is, let them Never tutch each other either in coulour or Lite.

21. Let the foliage or leaves of your near trees hang easie and Natural; let the skie be seen through in different parts of them; and also let the branches who aſsend from the Trunks of the trees be seen

hear and their among the leaves. The leaves of the trees who are Seen at a greater distance must appear as One maſs. If you introduce any Human figures, or Animals, Let them not be many, but proper for the subject, reduce there Sises, and perfections, in shaddowing, that them may apear to the I, as it would do in Nater, according to thee distence you wishes them to be seen. in all things avoid stifneſs and formalitie, on the other hand aim at ease in posture, and softneſs in shaddowing; be dilligent in your undertaking, and then thou will, undoubtedly in a great measure, Obtane the end of your pursute *.

22. Lastly, After your drawing is finished I suppose you wood have no objections to becum a Connoiſseur. In order that you may know how to judge off thee merits of your Work, place the pictier in a proper lite, that is, let the lite Cum on the lite side of the drawing, at a proper distence for the focus of your own I, then look through your hand with one I, and the other shut, or a tube which wood be preferabel to the hand, the smaler the aperture next the eye, the more better, for by this means you exclude thee view of all other objects; and as a picter is Intended for a decepsion, that is, to make things appear at different distences, who, in reallity is upon the same paper, one Ey Is more easylier deceved then both, because we perceve thee distence of Viſsibel objects more exactly and Determinately with too I's than with one.

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* The author taught a young lady drawing, who finished a landscape very beautifully in black lead before she was *seven* years of age.

CHAP. XI.

Containing a few useful SENTENCES for

GRAMMATICAL RESOLUTION,

OR WHAT IS MORE COMMONLY CALLED PARSING *.

FIRST.

MORE things may be learned from reading than conversation.

2. James is *more* diligent than William.

3. I have not any *more*, therefore do not tease me.

4. Where *much* is given, *much* is required.

5. *Much* money has been expended in law, and the respective parties not *much* satisfied.

6. It is *much* more bleſsed to give than receive.

7. *Little* things, sometimes, grow insurmountable.

8. Ah! *little* think the wicked, that destruction is so near them.

9. Out of a *little* you cannot expect much.

10. *Little* things have, sometimes, produced great effects.

11. The English have *leſs* complaisance, but more real honesty, than the French.

12. The *least* thing you can do, is to escort your cousin home.

13. The *most* learned men, in general, are the *most* easy of acceſs.

14. *To-day's* dinner is not so palatable as *yesterday's*; but *to-morrow's* will be more so than either.

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* When a noun is added to another, in the same case, to explain the former more fully; as, *John the Baptist*; the latter is said to be put in apposition to the former.

15. My friend came home *yesterday*; he set out again *to-day*; and, if it please God, he will return *to-morrow*.

16. The boy has meat *enough*, therefore he may do well *enough*.

17. The master is *writing* upon the *writing* desk.

18. That *scolding* woman is always *scolding* some of her neighbours.

19. Boys who are fond of *reading* would always be *reading*.

20. My brother is ever *painting*, but for my part, I would rather see twenty good *paintings* than execute one.

21. My sister is *dancing*, because she prefers *dancing* to *drawing*.

22. Be thou diligent to know the state of thy flocks; and look well to thy herds.

23. The heavens declare the glory of God, and the firmament sheweth his handy-work.

24. You may go a *voyage* to sea this summer, if you chuse; but I shall make an *excursion* or *tour* to the lakes in Cumberland, to see the natural beauties of that romantic county.

25. While you are making a drawing from *idea* or inward conception, I shall make one from such *objects* as are here presented to my view.

26. "The worthy Emperor Titus, recollecting "once at supper, that during that day he had not "done any body a kindness; alas! my friends, "said he, I have lost a day."

27. { "Honour and shame from no condition rise;
"Act well your part, there all the honour lies."

CONCLUSION.

THE foregoing pages, I flatter myself, will be found sufficient to answer the end I proposed, the *Inſtructing* of *Children* in the *Rudiments* of *Engliſh Grammar*.

But the mere grammatical knowledge of a language does not enſure *accuracy* and *perſpicuity* in writing. In every compoſition, beſides a ſtrict attention to grammar, eaſe, plainneſs, and ſome degree of harmony are abſolutely neceſsary. The following rules will, therefore, be found very uſeful for the attaining of theſe ends.

1. No compoſition ſhould abound with too many ſhort ſentences.

2. In long ſentences, the members* ſhould riſe one above another in a harmonious ſwell, and the period ſhould never be cloſed except with an important or high ſounding word†.

3. The pureſt and ſimpleſt mode of expreſsion ſhould be always preferred, and all doubtful, un-

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* A *member* conſists of a *ſubject*, a *verb*, and an *object*; and a *ſentence*, therefore, contains as many *members*, as it contains *ſubjects*, *verbs*, or *objects*.

† Inſtead of giving ſtrength to a ſentence, it enfeebles and degrades it much, to conclude it with an *adverb*, a *prepoſition*, or any inconſiderable word.

meaning, and provincial words or phrases, should be carefully avoided *. The following examples are breaches of this rule: "The earth hangs *pendulous* "in *fluid ether*." HERVEY.

I *want* [wish] to have it. He staid here a good *bit* [while]. The spirit of *ghostly* strength. *Liturgy*.

4. Every sentence, however long it may be, should have but one leading idea carried on through the whole of it. The following sentence is faulty in this respect: "Behold thou art fair, my beloved, "yea pleasant; also our bed is green," *Sol. S.* i. 16. Here is a want of connection.

5. Figures and transposition should never be used, except they evidently tend to adorn the principal subject, and to exhibit it in a stronger point of view.

It may be of great use to the young pupil, after the few rules here given for composition, to give him an explanation of a few words which are *reputed synonymous*. They are so called because they agree in expreſsing one principal idea; but, for the most part, if not always, they expreſs it with *some diversity* in the circumstances; therefore, to write with propriety, or precision, it will be neceſsary to attend to the exact import of those words which appear

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* "Concise your diction, let your sense be clear,
"Nor with a weight of words, fatigue the ear."
FRANCIS; *quoted by Blair.*

synonymous. The following *(from Dr. Blair's Lect. vol. I. lect. X.)* are a specimen of such.

1. *Austerity, severity, rigour.*—*Austerity*, relates to the manner of living; *severity*, of thinking; *rigour*, of punishing. A hermit is *austere* in his life; a casuist *severe* in his application of religion, &c.; a judge *rigorous* in his sentences.

2. *Custom, habit.*—*Custom* respects the action; *habit* the actor. By the *custom* of walking often in the streets one acquires a *habit* of idleness.

3. *Surprised, astonished, amazed, confounded.*—I am *surprised* with what is new or unexpected; I am *astonished* at what is vast or great; I am *amazed* with what is incomprehensible; I am *confounded* by what is shocking or terrible.

4. *Desist, renounce, quit, leave off.*—Each of these words imply some pursuit or object relinquished; but from different motives. A politician *desists* from his designs, when he finds they are impracticable; he *renounces* the court, because he has been affronted by it; he *quits* ambition for study or retirement; he *leaves off* his attendance on the great, as he becomes old and weary of it.

5. *Pride, vanity.*—*Pride* makes us esteem ourselves; *vanity* makes us desire the esteem of others.

6. *Haughtiness, disdain.*—*Haughtiness* is founded on the good opinion we entertain of ourselves; *disdain*, on the low opinion we have of others.

7. To *distinguish*, to *separate*.—We *distinguish* what we wish not to confound with another thing; we *separate* what we wish to remove from it. Objects are *distinguished* from one another by their qualities. They are *separated* by the distance of time or place.

8. To *weary*, to *fatigue*.—The continuance of the same thing *wearies* us; labour *fatigues* us. I am *weary* with standing; I am *fatigued* with walking.

9. To *abhor*, to *detest*.—To *abhor* imports, simply, strong dislike; To *detest* imports also strong disapprobation. One *abhors* being in debt; he *detests* treachery.

10. To *invent*, to *discover*.—We *invent* things that are new; we *discover* what was before hidden. Galileo *invented* the telescope; Hervey *discovered* the circulation of the blood.

11. *Only*, *alone*.—*Only* imports that there is no other of the same kind; *alone* imports being accompanied by no other. Virtue *only* makes us happy, imports that nothing else can do it. Virtue *alone* (by itself) makes us happy.

12. *Entire*, *complete*.—A thing is *entire*, by wanting none of its parts; *complete*, by wanting none of the appendages which belong to it. A man may have an *entire* house to himself; and yet not have a *complete* apartment.

13. *Tranquillity*, *peace*, *calm*.—*Tranquillity*, respects a situation free from trouble, considered in itself; *peace*, the same situation with respect to any causes

which might interrupt it; *calm* with regard to a disturbed situation going before, or following it. A good man enjoys *tranquillity* in himself; *peace* with others; and a *calm* after the storm.

14. *Wisdom, prudence.*—*Wisdom* leads us to speak and act what is proper. *Prudence* prevents our speaking or acting improperly. A *wise* man employs the most proper means for succeſs; a *prudent* man the safest means for not being brought into danger.

15. *Enough, sufficient.*—*Enough* imports a greater quantity than *sufficient* does. The covetous man never has *enough;* although he has what is *sufficient* for nature.

16. *To avow, to acknowledge, to confeſs.*—Each of these words imports the affirmation of a fact, but in very different circumstances. *To avow* supposes the person to glory in it; *to acknowledge* supposes a small degree of faultineſs, which the *acknowledgment* compensates; *to confeſs* supposes a higher degree of crime. A patriot *avows* his opposition to a bad minister, and is applauded; a gentleman *acknowledges* his mistake, and is forgiven; a prisoner *confeſses* the crime he is accused of, and is punished.

17. *To remark, to observe.*—We *remark* in the way of attention, in order to remember; we *observe* in the way of examination, in order to judge. A traveller *remarks* the most striking ob-

jects he sees; a general *observes* all the motions of his enemy.

18. *Equivocal, ambiguous.*—An *equivocal* expreſsion is one which has one sense open, and designed to be understood; another sense concealed, and understood by the person only who uses it. An *ambiguous* expreſsion is one which has apparently two senses, and leaves us at a loſs which of them to give it. An *equivocal* expreſsion is used with an intention to deceive; an *ambiguous* one, when it is used with design, is with an intention not to give full information. An honest man will never employ an *equivocal* expreſsion; a confused man may often utter *ambiguous* ones, without any design.

19. *With, by.*—Both these particles expreſs the connection between some instrument, or means of effecting an end, and the agent who employs it; but *with* expreſses a more close and immediate connection, *by* a more remote one. We kill a man *with* a sword; he dies *by* violence. *By* these (meaning swords) we acquired our liberty, and *with* them we will defend it.

20. *A difficulty, an obstacle.*—A *difficulty* embarraſses, an *obstacle* stops us. *(See the last note in page 37.)* Philip found *difficulty* in managing the Athenians from the nature of their dispositions; but the eloquence of Demosthenes was the greatest *obstacle* to his designs.

21. *To wish, to want.*—*To wish* implies a desire

to have a thing: *To want* signifies not to be in poſſeſsion of a thing*.

A FEW SENTENCES BY WAY OF ILLUSTRATION; CHIEFLY FROM THE FOREGOING AUTHOR.

1. *The wrong position of a relative.*—Bishop Sherlock *(in vol. II. serm.* 15,) says, "It is folly to "pretend to arm ourselves against the *accidents* of "life, by heaping up treasures, *which* nothing can "protect us against but the good providence of our "heavenly Father." The sentence ought to have run thus: "It is folly to pretend, by heaping up "treasures, to arm ourselves against the *accidents* "of life, *which* nothing can protect us against, but "the good providence of our heavenly Father."

"This kind of wit," says Mr. Addison, *(Spectator, No.* 54,) "was very much in vogue among "our *countrymen*, about an age or two ago, *who* did "not practise it for any oblique reason, but purely "for the sake of being witty." This sentence ought to have run thus: "About an age or two ago, "this kind of wit was very much in vogue among "our *countrymen*, *who* did not practise it for any "oblique reason, but purely for the sake of being "witty." *See the last note in page* 24.

2. *The wrong position of an adverb.*—It is commonly said, "*I only* walked a mile;" "*I only* spake

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* This verse is not in Dr. Blair's Lectures.

"one word;" when the intention of the speaker manifestly requires, "I walked a *mile only*; I spake "one *word only*."

Mr. Addison (*Spectator*, *No.* 412,) says, "I do "not *only* mean the bulk of any single object, but "the largeneſs of a whole view." The sentence ought to have stood thus: "I do not mean the bulk "of any single *object only*, but the largeneſs of a "whole view."

"Theism," says Lord Shafisbury, "can *only* be "opposed to Polytheism, or Atheism." His Lordship ought to have said, "Theism can be opposed "*only* to Polytheism or Atheism."

See chap. VI. part I.

3. *By dropping the conjunctions* we often mark a closer connection, a quicker succeſsion of objects, than when they are inserted between them; thus, "*I came, I saw, I conquered.*" But if we proceed slowly, and that with some degree of solemnity, we must *insert the conjunctions*, as the Apostle Paul did in *Rom.* viii. 38, 39,—thus, "I am persuaded "that *neither* death, *nor* life, *nor* angels," &c.

4. *The wrong position of a preposition* *.—"Avarice "is a crime which wise men are often guilty *of*."

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* The *Preposition* is frequently, but, at the same time, ungracefully separated from the *relative* which it governs, and joined to the verb at the end of the sentence, or of some member of it; as, "Blair is an author *whom* I am much de-

It is a great deal better to say, "Avarice is a crime "*of* which wise men are often guilty."

5. When a circumstance is interposed in the middle of a sentence, it sometimes requires attention how to place it, so as to divest it of all ambiguity. For instance, "Are these designs which any man, "who is born a Briton, in any circumstances, in any "situation, ought to be ashamed or afraid to avow?" *(Lord Bolingbroke's Diſsert. on Parties.)* The sentence ought to have been arranged thus; "Are these de-"signs, which any man, who is born a Briton, ought "to be ashamed or afraid, in any circumstances, "in any situation, to avow?"

6. Lastly,—*The want of unity in a sentence.*—"After "*we* came to anchor *they* put me on shore, where *I* "was welcomed by all my friends, *who* received "me with the greatest kindneſs." By shifting so often both the place and the person, *we*, *they*, *I*, *who*, they appear in such a disunited view, that the sense of connection is almost lost; therefore, the sentence would have stood better thus: "Having come to "anchor, *I* was put on shore, where *I* was welcomed "by all my friends, and received with the greatest "kindneſs."

"lighted *with*." "Jesus is a king *whom* Christian soldiers fight "*for*." But to place the *preposition* before the *relative* is more graceful, as well as more perspicuous, and agrees much better with the solemn and lofty style; thus, "Blair is an author "*with whom* I am much delighted." "Jesus is a king *for* "*whom* the Christian soldiers fight."

SIGNIFICANT INITIAL LETTERS.

A. B. or B. A. Bachelor of Arts.
A. D. *Anno Domini*, in the Year of our Lord.
A. M. Master of Arts: Before Noon: and in the Year of the World.
B. D. Bachelor of Divinity.
C. P. S. Keeper of the Privy Seal.
C. S. Keeper of the Seal.
D. D. Doctor of Divinity.
E. g. as for Example.
i. e. that is.
F. A. S. Fellow of the Society of the Antiquarians.
F. R. S. Fellow of the Royal Society.
G. R. *Georgius Rex*, King George.
J. H. S. Jesus the Saviour of Men.
J. D. or LL. D. Doctor of Laws.
L. S. The Place of the Seal.
M. D. Doctor of Physic.
M. S. Sacred to the Memory.
M. S. Manuscript.
M. SS. Manuscripts.
N. B. *Nota Bene*, mark well.
N. S. New Style.
N. T. New Testament.
O. S. Old Style.
O. T. Old Testament.
P. M. After Noon.
P. S. Postcript.
q. d. as if he had said.
q. s. as much as is sufficient.
S. T. P. Professor, or Doctor of Holy Divinity.

MVSEVM
BRITAN
NICVM

USUAL ABBREVIATIONS.

An. In the year. Answer.
Abp. Archbishop.
Adml. Admiral.
Admrs. Administrators.
Bart. Baronet.
Bp. Bishop.
Br. Brother.
Cant. Canticles.
Capt. Captain.
Chap. Chapter.
Cent. *Centum*, an Hundred.
Cl. Clerk, Clergyman.
Co. County, Company.
Col. Colonel.
Comr. Commissioner.
Do. ditto, the same.
Dr. Doctor, Debtor.
Honble. Honourable.
id. idem, the same.
ibid. ibidem, in the same place.
Kt. Knight.
Ld. Lord.
Ladp. Ladyship.
Math. Mathematics: Mathematicians.
Mr. Master, pronounced Mister.
Mrs. Mistress.
Messrs. Messieurs.
Ob. Objection.
Parlt. Parliament.
Per Cent. *Per Centum*, by the Hundred.
Rev. Reverend.
Rt. Hon. Right Honourable
Scil. Scilicet, i. e. *scire licet*, to wit.
Sr. Sir.
St. Saint.
Ver. Verse.
Vid. *Vide*, See.
Viz. *Videlicet*, i. e. *videre licet*, to-wit.
&c. *et cætera*, and the rest, and so forth.

THE END.

ERRATA.

Page 22, line 16, For "every circle *greater*," read—"every "circle greater."

—— 24, —— 16, For "that is the boy who gave," read—"that is the boy *who* gave."

—— 49, —— 5, For "the master *whom* I learned *with*," read—"the master *with whom* I "learned."

Entered in Stationers' Hall.